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FAITH OF OUR MOTHERS

Faith of our Mothers, living yet
In cradle song and bedtime prayer,
In nursery love and fireside lore,
Thy presence still pervades the air;
Faith of our Mothers, living faith,
We will be true to thee till death.

Faith of our Mothers, lavish faith,
The fount of childhood's trust and grace,
O, may thy consecration prove
The well-spring of a nobler race;
Faith of our Mothers, lavish faith,
We will be true to thee till death.

Faith of our Mothers, guiding faith
For youthful longing—youthful doubt,
How blurred our vision, blind our way
Thy providential care without;
Faith of our Mothers, guiding faith,
We will be true to thee till death.

Faith of our Mothers, Christian faith,
In truth beyond our man-made creeds,
Still serve the home and save the church,
And breathe thy spirit thro' our deeds:
Faith of our Mothers, Christian faith,
We will be true to thee till death.

—A. B. PATTON

The United Mission Study Course

MOSLEM WOMEN

By A. E. and S. M. Zwemer

CHAPTER VI--CHEER AND CHALLENGE

The Good Fight and The Assured Victory

By Miss Aulora R. McIntyre

A lonely prophet sits in a gloomy prison cell. Doubt gnaws at his heart. Defeat and disaster confront him. He had faithfully heralded the coming king and had relinquished his place as the idol of the people, that that one might increase in popularity. But perhaps after all it has been a mistake. John the Baptist's messenger delivers his question, "Art thou he that should come or look we for another?" Gently our Lord removes his servant's doubts without rebuke. "Go your way and tell John the Baptist what things ye have seen and heard, how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

What missionary to Moslems in any land and not less in the Moslem Sudan, has not at some time or other in his career been confronted by doubt's gloomy visage and has not had the temptation to cry out? "We have toiled all night and taken nothing." How gently has our Lord dealt with us and how we have been astonished when at his word we have launched out and beheld his power manifested. The word "Sudan" means black, and The Sudan is situated in the heart of the "Dark Continent." How significant these expressions of the darkness that reigns in the hearts of its people. Islam has failed to bring the needed light and indeed has only intensified the dense darkness.

It is the purpose of this article to bring to our readers some of the *cheer* that has come to us, who have been privileged to work among the Moslems of the Sudan with the hope that it may be as well a *challenge* to your faith as it has been to ours. If it is true that there is joy in the presence of the angels over one sinner that repents, it is certainly true that nothing brings more joy to the heart of the missionary than when a Moslem exchanges his allegiance to the haughty Mohammed for that of the humble Christ. It is generally conceded, that winning Mohammedans to Christ is one of the most difficult tasks in the world of missions. But when a Mohammedan has had the courage of his convictions and has been willing to renounce all that he has held dear in the past and to face all that lies before him in the future, even death itself, it will be hard to find one who is more staunch and loyal as a follower of Christ, or one more zealous for leading his brethern to the truth. He is especially eager to bring in the members of his own family. This was true of Timothy Effendi, an Egyptian Moslem, who found Christ while serving in the army in the Sudan. He was baptized about three and a half years ago and

from the time he found Christ he has been constantly working to bring others. His heart went out to the thousands of uncared for boys in the streets of Omdurman and he used all sorts of methods to attract them, generously giving of his money in prizes, football outfits, etc. He succeeded in gathering together about thirty of these boys from the streets, many of whom are now in the Mission school. He had to leave for Egypt but his work was taken up by his brother Nageeb under whose direction it has grown amazingly so that now more than 100 Moslem boys listen to stirring gospel messages each Sabbath morning and join with great zest in the singing of the Psalms. Another of Timothy's passions was to see his own brothers brought to Christ and as a result of his prayers and work united with the missionaries', Nageeb was baptized last spring, and on Easter Sabbath 1926 his brother Kamel was baptized, taking the name of Paul. And he promises to be a real Paul, very superior in intellect and with the zeal of his great namesake. He plans to enter the Theological Seminary in Cairo in September and then return after finishing his course as a teacher in the Sudan as he has a great interest in boys. The week after Kamel's baptism, occurred the baptism of Osman, who took the name, "Abd el Maseeh" "Servant of Christ." When compelled to appear before the Moslem official to get permission to change his religion he was treated very offensively. Abd el Masseh had quite sufficient grounds for making complaint against him, but in discussing it he said, "I could not complain against him for then I could not have prayed the Lord's prayer." This simple unassuming servant of Christ puts to shame many of us who have known the Lord's prayer all our lives.

A few years ago it was decided to open work in the three cities, Khartum, Khartum North, and Omdurman, among the women and girls in the homes. At first it was found most difficult to get a hearing from Moslem women for a gospel message. The utmost tact had to be exercised in order to keep the women in the room after the Arabic lesson. They would all slip out if they could when they saw a Bible lesson was coming. But that attitude has changed. This spring when some of the women learned that one of the missionaries would be leaving on furlough they said, "But who will teach us, will you leave us to sit idle in the house?" Sometimes when there are visitors and they start to leave, the one taking the lesson will say "Oh you'd better stay and listen to the singing, you will like the Psalms of the prophet David." One day when a Bible woman was giving a lesson a bright young Moslem woman entered. She listened with interest and asked that a teacher might come to her. She was then a sixteen year old bride, and as time went on her interest increased, and hers was one of the most encouraging homes that welcomed Mrs. Giffen in Khartoum North. Now after seven years of teaching she says, "The words of God are sweet" to her, and she has read Psalms, Proverbs, Genesis, Exodus, and finally the Gospels and Acts. She has memorized large portions of the Scriptures, and is teaching some of

her neighbors. Her friends and neighbors accuse her of being a Christian, but her husband, though a fanatical Moslem leader says, "Never mind, I'll go the way of my religion, so she may go in hers." There are still hard and discouraging things to meet, fanaticism, opposition, inattention, ignorance, but the things that cheer and challenge us are increasing in number year by year, and our hearts are humbled and thankful as we have the sweet privilege of leading some of these people nearer to God. We feel that some of them are near the kingdom, and covet the prayers of the church at home for them. They are learning for the first time that even for such as they Christ died, that He can save them and that they have souls to save.

Our Mission had the privilege of a visit from Dr. Zwemer this winter. In comparing his visit with one that he made to the Sudan about ten years ago he writes, "When I visited the Sudan ten years ago although the railway journey was possible and comfortable as far as Khartum, other railways did not exist. Today one can travel as far as El Obeid. Port Sudan has become the center of a new commercial life and the building of the great dam at Sennar has revolutionized the economic future of the whole country. What Gordon characterized as "A useless possession" is now attracting investments of millions of pounds. Ten years ago there was scant sympathy among government officials for the work of the Missions. There were many official and unofficial restrictions due to a timid policy and fear of Pan-Islam. Today the highest government officials, and most of them under them frankly express their appreciation of missionary effort, and believe that the kingdom of Christ has a place in the Sudan. There is every evidence that there will be complete liberty for the proclamation of the Gospel throughout the whole Sudan. In ten years I have seen increase in literacy and a desire for education not only among the boys but among the girls in all urban centers. During my short visit in Khartum one of the missionary teachers secured eighty-five subscribers to our Arabic-English magazine, 'East and West.' There is a new spirit of response to the message of the gospel. I was surprised to find so little desire for controversy and such willingness to hear the message. Within a stone's throw of the tomb of the old Madhi, open air meetings were held for Moslems, which were well attended and without disturbance. There is no doubt that there are many secret believers and the fact that public baptism of men and women can take place in the Sudan is an indication that the field even today has the signs of the coming harvest."

John in his prison cell had his heart gladdened by the report brought back in answer to his question. So we who work among Moslems in this great dark land of the Sudan are cheered. Sometimes the odds to be faced seem to be too great, the burden to be borne too heavy, yet we rejoice, and thank God for the privilege of it all, when we see those, whom He is bringing in. We feel new strength and courage through their prayers and inspiration. Will

your hearts not glow with joy too in that day, when Timothy, Nageeb, Paul, Abd El Maseeh and thousands of others greet you before the throne? Not till then will it be revealed to you how well your investment has paid. Then shall you, who are holding up our hands with prayer, gifts and consecration rejoice with us your co-workers. Is it not a challenge to us to go on, to persevere to the end, to believe God? Is it not a challenge to you in the home church, who give sacrifically, who pray, who work?

Cheer and Challenge in the Momammedan World as Observed in Abyssinia

By T. A. Lambie, M. D.

WHEN called upon to write an article upon this topic my first thought was, has there not already been too much easy optimism about the early conversion of a large part of the Moslem World that has not been borne out by facts. For years it seems to me the missionaries in Mohammedan countries have been saying that "Barriers are breaking down and the social fabric of Islam crumbling," and yet, apparently in spite of such hopeful statements, Islamic converts to Christianity seem few and far between. The liberalization in the Mohammedan countries towards civilization and Christianity has not brought many converts into the mission churches and seems to have been more than offset by the success of the Turks under Kemal Pasha and the near victory of the Riffs under Abd-el Krim. What is needed is not a fatuous belief that victory is just around the corner in bringing Christ to Mohammedan lands, but rather the figurative girding up of our loins to a task that has only been commenced; but sure that in the end God will give the victory and that the Lord Jesus Christ will be known to the utmost Toureg village and to the inmost oasis of Arabian Deserts.

Cheer in the Mohammedan World as yet expressed in terms of converts, is not great. Nor in terms of the types of the converts made is there great cheer for many, alas, have gone backward. A few like the Mansour brothers in Egypt stand out like mountain peaks. Cheer in the Mohammedan world to me at least seems to be in the passion for Mohammedans that they may be brought to Christ as is shown in the lives and burning words of a Zwemer, a J. C. Young, a Paul Harrison, a J. K. Giffen, or a T. J. Finney, men in whom God has lived and labored and men who have trusted, wept and prayed: "Oh that Ishmael might live before Thee." God will hear the prayers of such men. Their faith in Him, He will never disallow. Not though earth and not though heaven pass away.

In Abyssinia there is perhaps more of cheer in regard to the whole Mohammedan question than there is to be found in any Mohammedan land,

for Abyssinia after all is not a Mohammedan country but a nominally Christian one although there are almost as many Mohammedans as there are Christians there.

When we speak of Mohammedans in Abyssinia we should divide them into two classes or possibly even into three classes, although I know of no book that makes this classification. These are:—1. The Somali-like tribes living in the low lying desert lands in the east and south east; wild nomadic herders whose hand is against every man; ignorant, proud, warlike, a mission to whom has never been attempted. 2. The Arab-like tribes in the north and west. 3. The Galla Mohammedans of the middle and south.

An interesting movement has taken place in the second division of the above. Some years ago a certain one of their leaders called Sheik Zacharias came into the possession of a Bible in the Arabic language, which, contrary to most of the Mohammedans in Abyssinia, he could read and understand. God used this Bible to mean the conversion of Sheik Zacharias without the aid of any missionary agency. He, after his conversion, began to preach Christ with great success to his people. A body of believers was gathered out. They suffered much petty persecution and even imprisonments. The Abyssinian so called Christians did not befriend them for they did not follow the Abyssinian church in all her foolish and wicked practices and customs. They followed the Bible. Their former co-religionists opposed them because they had left the Islamic Faith. Thus they were between two fires. When things got too bad for them they resorted to long seasons of prayer. God was their helper.

After Zacharias' death there was an increased amount of persecution and there was some set-back. The converts longed for a missionary to come to them. They told the author that when they heard of his arrival in Addis Ababa they heard too, that he was coming to them and they were very glad but that when after waiting a couple of years and he did not come, they became discouraged. They plead for some one to go to them. The writer was able to intercede to His Imperial Highness Ras Tafari on their behalf and their persecution for a time at least was alleviated. He was not able to go to them. No one has gone to them since. They constitute one of the challenges in Abyssinia. A work of Grace already commenced, almost a mass movement. How they would welcome help!

The other great challenge of Abyssinia seems to me to be in the Somali like desert dwelling tribes of the east but especially in the Galla or Galla like Mohammedans of the center and south. These latter have only been converted to Mohammedanism from paganism in the last few years and are neither strong nor fanatical Mohammedans; but they are doing a steady work of converting the Pagan tribes, whose number is very great, to their own faith.

With Mrs. Lambie I had the privilege of visiting the stronghold of the Mohammedan Gallas a few years ago. After going on muleback for three days off the main track, through a

primeval forest traversed by a slave caravan path, we came to a beautiful farming country almost every acre of which was under cultivation. A large thrifty agricultural population resides here under the rule of an immensely fat old man called Sultan Aba Gifar who confided to me that he had more than a hundred sons and he knew not how many wives. It took six days to traverse his country. His capital city, Jiren is a walled town crowded with stone houses, not the ordinary mud and sticks houses that one sees almost everywhere outside of Addis Ababa. The roofs of the houses instead of being thatched were covered with red tile. It is a great coffee and hide exporting state and also was until quite recently the largest slave market. Perhaps it still is but the practice of selling slaves is carried on secretly.

His Highness the sultan did not want missionaries. In fact he pays the Abyssinian government about $50,000 every year with the understanding that no Abyssinian Christian church is to be built in his country. In spite of the attitude taken by Sultan Aba Gifar an easy entrance could be made into his country if the mission enterprise were supported by Ras Tafari and the Addis Ababa authorities, as it is believed it would be.

Between the country of Aba Gifar and Addis Ababa is a large tribe called the Guragay. While similar to the Gallas and quite as intelligent yet they speak an altogether different language. They are nominal Mohammedans although they know little or nothing about Mohammedanism and can only mutter the creed *"La-ilaha-illa-'llahu; Mohammadu-Rasulu 'allah"* in scarcely recognizable words. They are industrious and capable and could be easily won for Christ but sad to say they have never had an opportunity to hear of Him. Not a single page of the Bible has ever been translated into their language. At present they are without hope and without God in the world.

There are many pagan tribes to the south of Aba Gifars country which, unless something is done, soon will go over to Mohammedanism and will be much more difficult to reach than they are now. The names of some of these tribes are, Walmo, Borana, Sidamo, Toposan, Turkana, Rendile, Sumburu, Reshiat, Ogaden and many others. All these are far away from all missionary effort and many of them have never even seen a white man. They are all living in ignorance, superstition and sin. They are being enslaved by the stronger northern peoples and have in the past been exported as slaves as far east as India and as far north as Egypt. Their country is for the most part healthful and productive but they have been so oppressed that much of the land has gone back to forest and wilderness.

For many years the writer has been deeply concerned over this country and has hoped and prayed that something might be done for these people. Financial difficulties seemed to prevent a rapid advance on the part of the United Presbyterian mission and no other seemed likely to take the matter up. Through an article that the writer had the privilege of having in a London publication known as "World Dominion" a

certain Alfred Buxton of the World wide Evangelization Crusade, an interdenominational body, and who himself had been a missionary in the Congo, became interested in this great region of southern Abyssinia and adjacent countries. He was related to His Excellency Charles Bentinck the British representative at the Abyssinian court. Mr. Bentinck to whom he referred the matter, referred him in turn to the writer. He came to New York where there was an American Branch of the Worldwide Evangelization Crusade already organized. Mr. Buxton, the Board in New York and the writer then had several conferences the result of which was that it was decided to go forward to this country with a distinct and separate American body known as the Abyssinian Frontiers Mission that would work the country on both sides of the Abyssinian frontier. This would mean, British Somaliland, French Somaliland, Italian Somaliland, Northern Kenya, the Lake Rudolf country and contiguous areas, constituting as they do about the largest area of contiguous country that has not a single missionary or Christian worker of any kind.

For a beginning fifty workers were asked for. Where these are to be found the Lord alone knows but it is believed that many more than this will be stirred up to want to go.

The writer was asked to go out with the first party as field director. It was very hard for him to come to so momentous a decision when he has had such a long and happy connection (20 years) with the United Presbyterian Church both at home and in Sudan and Abyssinia. This seemed to be a call to a very needy field and as the hospital in Addis Ababa is being well taken care of by Dr. Pollock and Dr. Finley he felt that he could not refuse the urgent call to once more strike his tent and go where the need was so great and where he felt that God wanted him to be. "If Thy presence go not with us take us not from hence."

Cheer and Challenge in India

By Miss T. M. Davidson

WHEN the light of the Gospel comes in many things have to go. Our Pathan women are bound down and all their life subject to bondage through fear of superstitions, bad omens, the evil eye, a curse from a witch, etc. Of course at time of pregnancy this fear is doubled, and many are the precautions taken and charms tied on. After a child is born the mother tries to hide her love for it, its sex is often disguised, and a large knife or dagger is always carried with the baby, or laid alongside of it in the bed, for forty days. These women often express surprise at the Christian's freedom from fear.

How often when telling them the story of God's love, does one see the hopless shrug of the shoulders and hear the despairing cry—"That is not for us; what are we but cattle?"

Truly it might have been written of Pathan women, as "without Christ, aliens from the common good, strangers from all rights, having no hope, and without God in the world." A few are religious and give themselves up to it, often refusing to marry, spending their lives droning over the Koran, chanting and praying and fasting. But these are the exceptions; for the rest, a few prayers, the ordinary rites, the month of fasting, and, if it can be afforded, the Hajji are considered enough. I have heard it said that of 1000 Mohammedan men 999 will go to Heaven, and of 1000 women, only one will find herself there and the remaining 999 will be banished to Hell.

I think among our village and transborder people, women's position is happier, healthier and not so degraded as that of the women of large cities. One sometimes comes across touching stories of romance and love. Some of the women are a real power in the family and in political matters. One often meets fine looking, strong minded old ladies, who literally rule, not only their own household, but the whole *village*. But in the name of Islam what suffering and oppression, what abuse and degradation of womanhood and wifehood are sanctioned. If it comes to a choice between a cow and a woman it is not unknown for the former to be chosen, as being more valuable.

It is difficult to touch their souls because some do not seem to realize they have souls. We emphasize the fact of God's love to them, that He loves them so much that He wants them, and therefore Jesus died to save them. When this truth is received it rouses them from their hoplessness and their despair, and not only opens a new vista, and reveals a new life, but creates in them a new sense of self respect and self value.

We do praise God for having seen His work to a small extent among the women of this part. A little Sayad girl of sixteen dying of consumption, learned not only the words, but the truth of the hymn, "Jesus Loves Me," and in dying gave a beautiful testimony, with shining face, which made not only her family, but all in that quarter of the city exclaim "We cannot understand it; our women do not die like that."

Others there have been, whose witness we have heard of in villages far away, others there are, condemned even now to a life of imprisonment for Jesus' sake; some even cruelly treated. But oh the joy to see the dawning of the light of the glorious gospel in their dear faces, and the joy it will be to meet them on the other side, in the full liberty of the presence of God. Yes, it is worth while to work among Mohammedan women, and we feel if they are won, it may mean the family, and even the tribe also.

"For thou must share, if thou wouldst keep
That good thing from above;
Ceasing to share, you cease to have;
Such is the law of love."

Women Converts From Mohammedanism

By Miss M. Rose Greenfield

For more than fifty years Miss Greenfield has been a leading missionary in India; for several years she was with us as an honorary missionary in Sangla Hill. She received the gold Kaisar i Hind medal from the Government for her vaulable service.
—Editor for India.

IN looking over the records of missionary work in Ludhiana, Punjab, between 1875 and 1913, by a band of Christian women, known as the Ludhiana Zenana and Medical Mission, we find several records of Moslem women and girls who have professed their faith in Christ as their Saviour. Some of them with their dying breath in the hospital some during the plague epidemic, witnessing to friends and neighbors that death had no terrors for them because they were "going to Jesus." But whatever we may think of death bed witness or of the apparently earnest confession of some in zenanas and village homes who have afterwards passed out of our sight and of the fruits of whose faith we have no further knowledge; we can still lay our hands on some whose consistent lives have testified to the soundness of their conversion. Fruits from Christian teaching in Hospital, Zenanas and village schools may encourage workers in all branches of mission effort.

In 1899 a young Mohammedan girl was promoted to be a teacher in the school at B—. She received weekly lessons from the lady in charge and her heart was opened to accept Christ as her Saviour. For a long time she held back from baptism, dreading the anger of her parents, but at last the call became imperative. We gave her the chance of further Bible study in the school opened in Allahabad, but would she have the courage to leave her home? Yes, by the grace of God, she had! Putting off all her jewels and donning her poorest clothes, she crept out of her father's house and through the lanes of the village and made straight for the railway track rather than follow the high road to Ludhiana. Along the track she fled, only stopping to hide when some men in the fields saw her. She arrived in the Railway station breathless, in good time for the train which was to bear her to a place of safety. Her mother came straight to us to ask where she was, and we told her the truth: that her daughter had become a Christian. She had lived such a pure, consistent life as a school teacher in her village, that the headman said, "Whatever J. has gone to do it is no evil thing." After baptism and training she readily found work and is now the loved and respected fellow laborer of the missionaries in a large Christian settlement, having as one part of her work the preparation of female candidates for baptism and confirmation. Her family will not yet eat with her, but arrange a separate room for her to visit them in her vacation, and she still hopes to win her mother. Her father is dead. She visited us last winter and her face glowed with joy

as she told of what God had done for and through her.

A—B— was a neglected first wife of a well to do Mohammedan. She admitted the zenana missionary and the Bible woman to her house and learned to read from sheer *ennui* and want of anything to do. The truth penetrated slowly, but she became more and more deeply concerned, and finally took the bold step of leaving the shelter of the walls of the Zenana, though she did not know even the road to the Mission house! God led her safely to us, and she was baptized and sent to a good convert's home in a neighboring city. A frail, feeble, shrinking woman when she first came, she has been spared to work as a devoted Bible woman, first in the United Presbyterian Mission and now for many years past, as companion and assistant of the elderly Bible woman who was one of the means of her conversion. Right there in Ludhiana, she is daily bearing witness to her Saviour.

Sarah Ulfat was the daughter of a dear woman named Abo who came to know the Lord through the Hospital. First she was a patient and afterwards became, one of our trained midwives. Abo was for a long time under Christian teaching and having learned to read, the Bible became her precious treasure and her constant companion. She came into the Hospital, and died there, confessing her faith and specially committing her daughter to our care. But we did not know how to carry out the dying woman's trust; God himself put his hand upon the girl. She was of age to be married and we thought her father would make arrangements. This was not to be. The girl suddenly turned up and told us that in a dream she had seen her mother in heaven, in the old familiar attitude with her open Bible on her knee, and that she had given her charge to read and follow that Book. "So I determined to be a Christian." After a time of teaching and probation she was baptized, and married while still young, to a farmer in one of the Christian villages. Almost the last thing I heard of her, before I got the news of her death, was that she was the leader of a Women's Missionary Band in her own village.

In all three of these cases the seed took time to germinate and bring forth fruit, and much patient watering and weeding were required. Without this *after care* the results might have been very different. Each Moslem convert needs individual treatment, and most careful and loving guidance. I am reminded of the saying of a young father to his friends " if you don't want to be kept awake at night, don't have babies." I would say—"If you aren't prepared to suffer with and for them, and to undertake the fears and anxieties of parents on their behalf, don't have women converts from among the Mohammedans."

No Christian man has any right to attempt to create saintliness of character by hiding himself from the activities of every-day life.

—G. CAMPBELL MORGAN

Cheer and Challenge in Egypt

By Miss Ethel Roxy Martin

WE have now come to the part in this study which most concerns you. If you have entered heartily into the study of this year you certainly cannot remain unchanged in your thoughts and desires toward Moslem women.

We, the women of the United Presbyterian Church, have been especially honored of God in having entrusted to us the salvation of millions of these Moslem women in Egypt.

Are you and I proving worthy of this trust? Egypt is one of the greatest strongholds of Mohammedan life and calls on your part and mine for strong faith, for constant zeal with a quiet trust in our Master who has said, "*All power* is given unto me in heaven and on earth, go ye therefore."

Have these studies filled your hearts with cheer and caused you to cry out with Paul in thanksgiving as you have learned of one and another of these whom God has called out of the depths of sin and superstition, that you are not ashamed of the Gospel of Christ for it is still the power of God unto salvation? Have you felt as never before the great call for prayer?

Have you felt that you have been faithful in prayer for these your Moslem sisters? Have these pictures of sorrow, sadness and sin only discouraged you? Do you feel that the task will take too long, that you would rather pray and give toward work in fields which bring larger and quicker returns?

Are you only feeling more satisfied over your own lot, that God in His goodness gave you life and home in a Christian land?

Your sadness will only turn to gladness; your hearts only be filled with cheer as you are possessed with a real enthusiasm for the salvation of these sisters.

God is working out His will in Egypt only as you and I are allowing him to dominate us. Only the lack of His constant presence in our hearts deprives our work and prayer of power. We stand amazed today at the open door. A few years ago we were praying for entrance to the homes and hearts of these people. Today almost every village, we might say almost every home, is open to the visits of the missionary. The strong opposition of former years is seldom found. How really wonderful these statements of Mr. Fairman and how they should cheer our hearts!

"There is not a town or village which I visit and where I hold meetings where Moslems do not attend freely. Where special invitation is given they attend in larger numbers. Not only the same individuals will attend night after night but many of them will bring their friends and in other ways advertise the meetings. The spirit of these Moslems is entirely changed from what it used to be. In the old days they came to argue and controvert, and insisted on doing so. Now their demeanor during the services is all that could be desired, reverent and attentive. Not only will they attend meetings held

in Christian churches; in some places they ask for special meetings in one of their homes or courtyards."

In the estimation of those who are working in Moslem lands the subject of the development and education of women is considered the most vital one in the whole Moslem question.

In Egypt as in most Moslem lands, education for girls was started by the missionaries.

I have heard it said that there was but one woman south of Cairo who could read and write when our first school for girls was opened in the city of Cairo.

What cheer it brings to the hearts of your representatives as we compare the days when one on inviting a little girl to free tuition in school would hear, "What! teach a donkey to read?" Or, perhaps, a shrug of the shoulder, or a laugh might be the only reply—to these days when we must refuse Moslem girls because of lack of means for their support. Many are asking to be admitted into the boarding school as well as the day school without fees.

Largely as the result of faith and prayer, education, in the past twenty-one years, has developed rapidly.

The number of government schools for girls is now steadily increasing. Our College for Girls in Cairo has reached a large number of our Moslem sisters and definite results will only be known when we meet around the throne.

Today the opportunity of the college and our high schools is not only one of the class room but ought to be of a much larger service in providing good literature for these educated girls; in providing also social gatherings and lectures, welfare work and other direct activities of service. In a day when the masses are seeking an education what greater joy could be yours than that of having part in the preparation of Christian trained teachers? Have a real share in this work as you pray for your high schools and training schools. Teaching is not the honored profession that it is in our own country. Help to make it so.

Does it not cheer you to know that largely through the spread of modern education, women are taking a most active part in social reforms through organizations and the press? Equality between men and women, compulsory education for both boys and girls, and laws prohibiting polygamy are three of their most important aims! Does not this program of these women challenge you to a warm, vigorous prayer life on their behalf, especially when you believe that "no nation can rise above the spirit of its women?"

But Miss Finney asks me to be sure and give you definite results. I have seen transformation of life in many, many of our Moslem girls; especially among those who have been allowed to remain in school for a long period of years. Very few are those who have made a public profession of faith in Jesus Christ as their Saviour, and have had courage to ask for baptism and fewer still are those who have *persevered* in their asking.

It is almost impossible for any Moslem girl, under age, to obtain permission from parents. The members of the session in any of our Protestant churches are very slow also in re-

ceiving one such for they know and realize as we Americans cannot, what it means to a girl of that age to be cast out of home and made constantly liable to threats and persecution.

Some of you have heard me tell the story of Naema. I might tell you of Miriam, of Amena or others who have been with me in the school here.

I choose Naema's school life because I am better acquainted with the members of her family (they are my friends today) and because I believe, the story has never been written.

NAEMA AMENA

As Naema looked during her earlier school years. Amena also asked for baptism.

Cut furnished from Mrs. George Moore Memorial Fund

It illustrates not only a Moslem girl's difficulties in gaining permission for baptism, but the greater difficulty of living a happy, helpful, Christian life removed, for the most part, far away from church home and church privileges.

Naema was brought to school by her oldest brother, who later went to the Sudan in Government service as an officer in the Egyptian army. Naema's father was not living at that time; her mother was one of the Moslem women who seldom, if ever, leave the home.

The brother's request was the usual urgent request of those days—that Naema might not be required to study our religion. When I had received an affirmative reply to my question if they did not believe in our Bible, I asked, "Would you not like Naema taught to be kind and loving? Would you not like her taught that it is wrong to lie, steal, and swear, that she should honor and obey her parents?"

Of course he heartily approved of all this. She was left as a pupil in the day school but soon came to live in the home as they thought she was too large to be on the street so much.

Those first schools days were hard for her. Her younger brothers came to see her often. She refused to recite in her Bible class but I told the teacher not to pay too much attention to her at first.

It was not long until she was reciting. It was only a little longer until

she was asking for permission to take two lessons in Bible. She enjoyed all her school work but the Bible stories were more interesting and easier to comprehend than Arithmetic and Geography.

However, though she did not ask to be excused from other lessons her Bible study became more and more her favorite study. She was often seen going about with her Bible under her arm. During the years which followed (she was in school for parts of five years) she grew in her love for deeper things. Her Bible was marked upon the fly leaves with Bible verses or lists of verses chosen on such subjects as love, obedience and faith. This was her own work. She had no books to help her.

Naema grew rapidly into a tall, good-looking girl. She was now very happy and her bright, cheerful face was a joy in the school during those days when the Lord was working so quietly but effectively in her heart. Her desire to make a public profession of her faith in Christ to save her from sin came as a great surprise to us at first. We knew that she was interested for she was talking continually of important things.

There was nothing to do but to take her to the session meeting of the church. Her desire was intense and real. To dare discourage her would seem to be working against God. The members of the session were deeply interested and listened to her earnest request, encouraged her growth in spiritual knowledge and discernment of truth but were not willing to consent to her baptism. She continued to attend the the session meetings, going alone before these men after she had become better acquainted with them, assuring them again and again that she was ready to live or die for Christ when they would so vividly picture to her what it would undoubtedly mean of suffering, unhappiness and perhaps even her death. Her desire only increased. She assured them that the Catholics would baptize her and that she felt that she was denying her faith in Christ in not making her profession publicly. She could not be satisfied even though she knew that she had not the right to choose for herself until she was eighteen years of age.

Her faith and persistency were suddenly rewarded. Permission came from her own family, naturally then also from members of the Church session. Naema's oldest brother, who had now been in the Sudan for three years,—during which time Naema had grown from an awkward, bashful girl into a beautiful young lady, arrived at the school very early one morning.

Knowing that Naema would want a very quiet talk with her brother I ushered him into my own little sitting room and sent for her. Naema, on entering the room, before even a greeting, fell on her knees before him and begged him to promise that he would grant her one request.

He assured her that he would if he could, so she poured out her heart's desire to him in a few words and waited anxiously for her reply. He talked a little with her but soon sent for me and said, "Really, Naema is very happy! She has something in her heart which I cannot take

away. I wish I could have it myself. I cannot refuse her her request. I will not only give my consent for her baptism, but I will attend the service."

That day was a very happy day in the Boarding school! The Christian girls were all very happy! Another of the Moslem girls then in school, later asked for baptism.

We could hardly feel that the brother had thought carefully enough over the matter so as he was going on to Alexandria I wrote to him, that I might have his decision in writing. This was to make us safe in case of any trouble later on account of the Government laws concerning age limit.

We received his reply promptly and as his permission was again given, proceeded with our plans. She wanted Dr. Watson, who had helped to examine her and knew her well, to baptize her. It was a most beautiful and blessed occasion. I never expect to experience another so impressive. Those who knew Dr. Watson in those years, can picture his saintly face and his quiet, gentle, fatherly bearing.

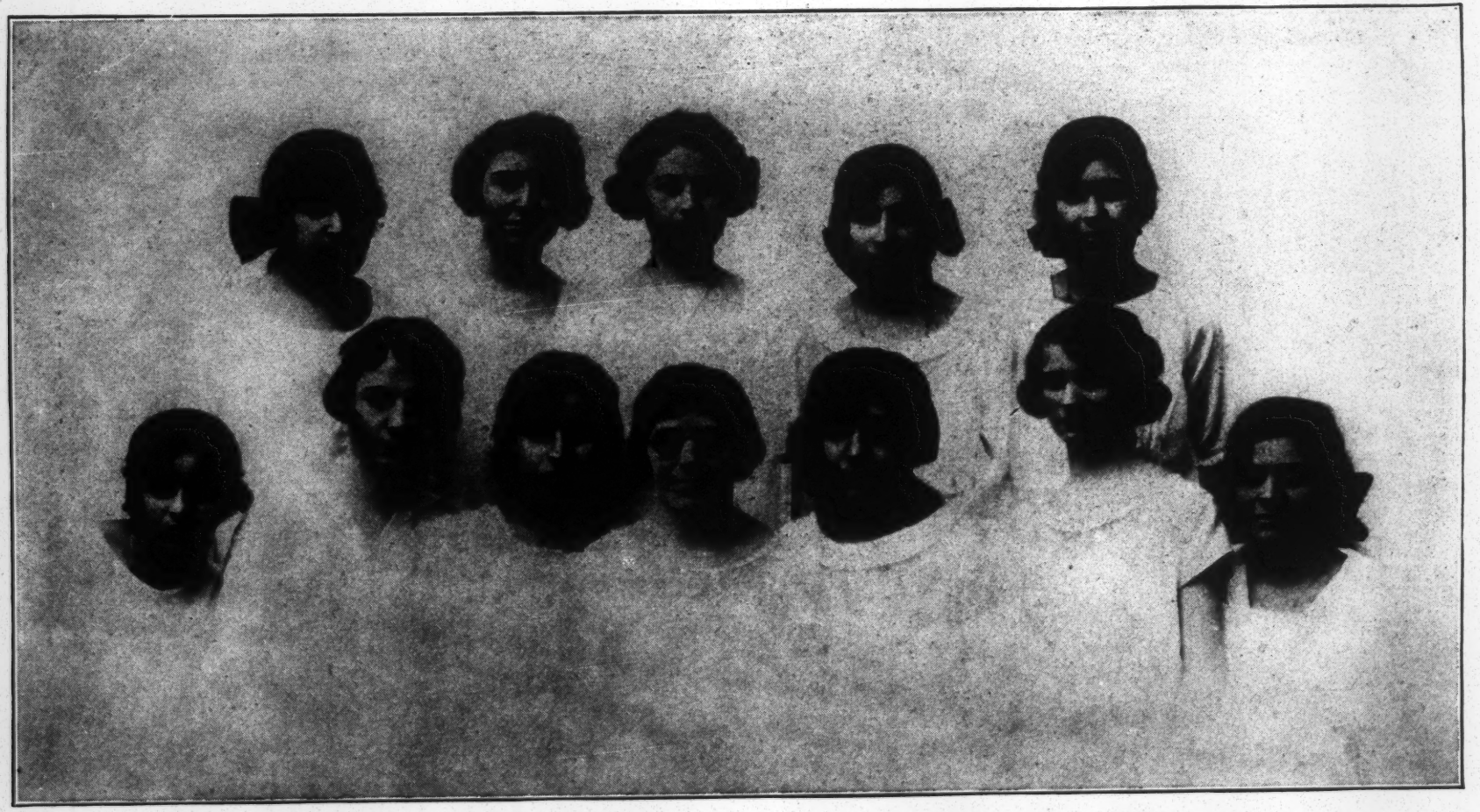
Naema's beautiful face was radiant with a joy which spoke of quietness and peace within. Kneeling before a chair, she threw back her black outer garment for baptism. The girls of the Boarding School, the missionaries and many close friends privileged to be present felt that they also had been brought into the very presence of their Lord for His blessing.

All went well for Naema for months. We were thankful for her presence among us. The next part of the story is harder to write. I have often wondered if Naema might not have been one of our earnest Christian workers all these years but for this event. In one of the Cairo morning papers appeared a few lines which read something like this—That Naema's mother had called at the school for her and that she had been told that she was no longer her daughter. It was meant to stir up opposition, and papers the next morning were full of criticism of our work. There was not one word of truth in it. We had been in Naema's home often but the mother never came to the school.

Naema's oldest brother had returned to the Sudan but a younger brother who was largely providing for the wants of the family at this time, held a Government position in Benha. The highest official of the city told him to bring his sister to Benha at once or he would believe the story and would take his position from him.

The brother finished his work for the day and came to Cairo and to the school. I was attending a Christian Endeavor meeting at the time in another part of the same building, but before I could get back to the school, this brother in his rage had dragged his sister without her habara or outer covering, down the stairs and across some five or six blocks of the city.

I felt that he had no right to take her from the school without permission, so Miss Thompson kindly went with me to the home only to find it closed and no one there. However, Naema heard our voices (she had been left at a neighbor's in an upper flat) and came running out to us. I asked for her brother. He was not



CLASS OF 1925—GIRLS' DAY AND BOARDING SCHOOL, EZBEKIA, CAIRO, EGYPT

The Four below—Teachers training class of same year. Eleven of these girls have taught. Nine teaching this year.

Cut furnished from Mrs. George Moore Memorial Fund

CHEER AND CHALLENGE IN INDIA

there so I said that she should come right back with us to the school. On entering the school we found the brother there so I showed him his sister and then sent her back to the girls.

He was a very angry man. I asked him to return in the morning and assured him that we would do what was right. I felt responsible for the welfare of the girl and knew that he was too angry to be entrusted with her. There was nothing to do but to allow her to go with him, although we felt that it meant that she would not be allowed to return. He gave us a written promise that he would bring her back on Monday (this was a Friday) but he did not fulfill his promise. Tuesday I went to Benha to find the girl. She had been taken to the official's home for safe keeping. I could not gain entrance to the brother's home, but on my way to the home of Mr. and Mrs. Walker, Naema, who was standing at the window saw me passing and knew I was in the city.

That afternoon she was given a drive by the river. The coachman had evidently not been warned, for he stopped, at her request, before the Mission building and we had a short time together. We encouraged her to do just what she thought Christ would do in her place; telling her how to escape if she were persecuted above that which she was able to bear. Naema never got back to the school as a pupil.

It would take about as many words to tell in detail the story of her life from this time, as we have used in bringing it up to this point.

A Moslem, influenced by Christianity, who was attracted by her beauty as well as her courage, was her first husband. We had the pleasure of helping to choose her trousseau. They had a Christian marriage ceremony. Dr. Watson married them in Mrs. Harvey's drawing room, before a number of close friends. They read the Bible together in their home, but the marriage did not seem to be a very happy one. It was somewhat explained by the fact that her husband was not in good health, unable for the last year of his life to speak aloud. Tuberculosis of the throat was the cause.

Two boys were the gifts to this home, and only a few days ago Naema told one of the teachers that her second husband, a Moslem, understands her principles and allows her to train her children as she desires.

The second marriage was arranged by an uncle, Naema having no voice in the matter. Her husband kept her closely within walls for a time but as he realized that Naema was not the weak, common type of the Moslem girl, he gradually gave her more and more freedom.

Her faith in Christ seems to remain firm. But picture yourself without any help in spiritual things! We marvel that she keeps even a little faith with all that is evil around her. May it not partly be accounted for in the keen desire she must have for her four boys' future welfare?

I should not close this story without telling you that Naema's oldest brother is now living in Egypt, recalled from the Sudan with the Egyptian forces two or more years ago. He brought his boy to our

Boys' School and his daughter to me. He said, "You know I want my daughter to study the Bible and to attend Sabbath School and the Church services. I want her to be just as much like Naema when she left school as possible."

The details of this story have been written with the hope that you, as women of the United Presbyterian Church, may be able and willing to devote yourselves as never before to the work of intercession, with the hope that you may be able to pray more earnestly and intelligently for your representatives on the field, and with the greater hope that you will pray more habitually and sympathetically for all Moslem converts.

"He is counting on you"
On a love that will share
In His burden of prayer,
For the souls He has bought
With His life-blood: and sought
Through His sorrow and pain
To win "Home" yet again.
He is counting on you.
If you fail Him—what then?

An Egyptian Commentary On "Islam and Christianity"

By Miss Elsie M. French

This article should have appeared in the March issue of The Womens Missionary Magazine. The original copy was evidently lost in the mail. When this was reported to Egypt a carbon copy was sent immediately.—Editor.

IN commenting on the chapter on "Islam and Christianity" in the year's mission study course, I shall confine my comments to conditions as I know them in Egypt, and to the three following points:

(1) The obstacles in the way of the Moslem who would confess Christ as his Saviour.

(2) Evidences of a changed attitude toward Christianity on the part of the Moslem community in general.

(3) The stories of a few who have dared all for the riches that are in Christ.

Ere one may appreciate the obstacles that beset the man who would change his religious faith and practice, he must know something of the mind of the East toward religion; must know how the practices and the phases of religion permeate all his every day activities, even though they may be but the form of faith without the substance. He must sense the Eastern idea that a man inherits his religious faith as he does his father's property; that a Moslem's son must be Moslem; and the son of a Jew must be a Jew; the son of a Christian, a Christian. He must realize that, throughout the East, custom is law; the thing that one's fathers have done gains honor with the repetition of it in each succeeding generation until, finally, to break away from it involves disloyalty to all that one has been taught to reverence. Add to all this the Moslem's fierce championship of his own faith and his bitter contempt for the type

of Christianity he has all too often seen, and you have a faint idea of the depths of disgrace into which the good Moslem feels that his family has fallen if his son or his daughter professes a belief in Christ as Son of God. No Roman Catholic inquisitor of the days following the Reformation could more fiercely or more sincerely have opposed the espousing of Luther's beliefs by child of his; no ardent Pilgrim could have felt keener disgrace had his son become papist.

This, then, is the background that must be sketched in for every story of conversion from Islam to Christianity. What treatment, therefore, does the Moslem, convinced of the eternal truths of Christianity, expect, if he makes public confession of his new faith, or if it be so much as suspected by his family and friends?

First of all, he expects, at the very least, to be cut off from all family ties, cast out of his home and his community. If he be but a youth, still dependent on his home ties for support in his various undertakings, this is doubly hard. At any age, the breaking of the ties of affection and love is a heart breaking thing. How very dear must be the Christ to make His service sufficient motive to cause one voluntarily, with open eyes, to lay one's self open to this hurt! There is, in a little town in the Delta, a man of middle age, stated supply in two village congregations, a convert as a lad of seventeen years from Islam. He had a sister, a father and mother to whom he was only son, and dear as none but an only son can be in the East. Becoming a Christian, he was forced to leave his home. He never saw his mother again. His father, in sorrow, gave up all attempts to secure his return to his native faith. His sister followed him to his new home and was, one night, discovered standing beside her sleeping brother, about to end with a keen bladed knife, the disgrace of having a Christian in the family. The man has never returned to his own town, though he speaks of it with the longing David must have felt when he said, "I will lift up mine eyes unto the hills."

With the breaking of home ties there naturally follows the loss of property rights. This same man, had he remained Moslem, would have inherited a sum of money sufficient to guard against want, and the larger share in the ownership of a house. When the father died and the estate was settled, the Mohammedan court ruled that, as an apostate from the faith, he had no property rights whatsoever. He received, therefore, nothing, and is bringing up his family in comparative poverty on the salary he receives as an evangelist.

Only this autumn a boy interested in learning more of Christ was sent by some missionaries to Assiut College. Getting into some trouble there, he left and returned to his native village. There, however, the mere knowledge of the lad's interest in Christianity was sufficient to arouse the community against him. He was bastinadoed; he then, fled fearing for his life.

So we see that the Moslem who would become Christian has reason to expect not only the breaking of home ties and the consequent loss of prop-

erty, but persecution even unto death. A young man in the Fayoum, in touch with our missionaries there, is much interested in Christianity. He insists that if he should make a public profession of his faith, he would be poisoned without delay. He has no faith in the power or goodwill of the government to protect him.

From his former co-religionists, then, the convert has good reason to expect all ill. But what may he expect from his new Christian brethern?

Sad to say, he expects from them distrust. Do not too soon nor too severely blame them. For centuries the Christian community of Egypt has been accustomed to experience from the Moslem nothing but trickery, contempt and persecution. Is it strange that it must learn by actual experience with such men as Michael and Kamel Monsour, Marcus Abd el Masih and Abdallah Ibrahim, men who have come out from Islam and have served Christ with simplicity of heart and sincerity of purpose, that the power of Christ to the rebirth of souls, extends even to the Moslem? And the Evangelical Church of Egypt is learning that lesson; year by year the attitude toward Moslem converts changes. But it changes slowly. Meanwhile the convert finds himself cut off from old friends and in the position of probation in the new community of faith in which he aspires to be a member.

This distrust manifests itself in many ways. Perhaps the most trying one of all is the difficulty a Mohammedan convert finds in getting a wife. He does not want a Mohammedan wife. A Christian he must have. But where is she to be found? A girl has so little freedom that the professed converts from Islam among the younger women are few. And few indeed are the Christians who will consent to give their daughters in marriage to a convert from Mohammedanism, lest he later recant. A few years ago, when one of the most earnest and zealous of converts was seeking a wife, none could be found among the girls of the Pressly Memorial Institute, even from the ranks of girls so poor that their financial and social position would have been bettered by the marriage. A colporter of Christian literature did give his daughter in marriage to a Moslem convert, stating definitely that he did so as an act of Christian service.

Moreover, the Christian community often asks more of its converts in the way of faith and practice than it expects of its members who have come of Christian parentage.

Christian and Mohammedan alike fear to employ the convert, the Christian often because, from bitter experience, he has learned that that same convert is frequently a cause of bitter discord between the Christians and the Moslems in his employ; and the Moslem because he would do nothing to aid the apostate.

Some years ago, in Zagazig, there was baptized a certain Ali, by trade a water carrier. Immediately it became known that he had become a Christian, his former patrons deserted him. The man was in want. Aid was given him to secure a donkey and he began going about to parts of the country where he was

unknown making a living as a peddler of cotton cloths. One morning he sat with the worshipers in church. A summons came to the door demanding Ali's immediate appearing at the state house a few blocks away. The old elder of the church would have gone with him. The government's messenger curtly refused. Ali, in fear and trembling, went alone. Later, with tears running down his cheeks, he told the missionary his story. He had been ushered into a beautiful room. Around its walls sat all the learned men of the city, dressed in beautiful robes, all those whom Ali had known as men of influence and position. He saw himself as but a worm before them. They commanded him to recant his new faith. He refused. They ridiculed him that he, an ignorant water carrier, should dare to set up his opinion against all their Mohammedan learning. He felt even more a worm of the dust, but still refused to recant. Banter ceased. Each man pulled a gun from the folds of his robe, and again demanded that Ali recant. And he recanted. With tears streaming, he asked the missionary, "Did not even Peter deny his Lord?" And only Peter's Lord, and his, shall know how to judge Ali, who, even until this day, if he be still alive, is called a Moslem.

But the convert's greatest obstacles, perhaps, are found within himself. Daily must he fight against the heritage of tendencies directly at variance with his new faith. With heart and mind he has given assent to the Sonship and Lordship of the Christ. But Christian fruits are a growth. Will he who has lied with clear conscience all his days become at once and without fearful struggle truthful? Will his mind be cleansed of all the impurities which have, in all probability, filled it? Will his arrogance and pride of accepted superiority in the community give place on the instant to an enduring humility? Many, many times will he give cause to Christians to doubt his sincerity of purpose by denials of his Christ in word and deed, and many times, like Peter, must he repent in tears as he grows into the likeness of his Master. And there be those, too, who are Judases and betray Him for money or marriage or position. And these who are false at heart make the position of their brethern who err and sincerely repent the harder to establish in the Christian community.

The obstacles to a change of faith being what they are, in number and in difficulty, it is indeed an evidence of a changed attitude toward Christianity on the part of the Moslem community in general that enquirers increase in number year by year. From one end of Egypt to the other there is no faltering in stating that fact. From Benha I hear, "Certainly enquirers are increasing, and more Moslems are reading the Bible than ever before." From the same place recently came the tale of a young man who habitually carries a copy of the Koran in one pocket and a Gospel in another, but prefers the Gospel.

But a few years ago, only a daring few Moslems had hardihood enough openly to attend a Christian meeting, and those who came, came to combat and controvert. A month and a half ago there was a conference for the

growth of spiritual life in a strongly Mohammedan town — a Christian conference. Each evening a ringing gospel message was presented by a man who is himself a convert from Islam. And each evening the place was crowded with Moslem hearers who listened quietly and went out without controversy at the end of the meeting. The Mohammedan teachers in our schools throughout the district asked permission to attend this same conference, as a special privilege.

Last week the head teacher in one of the mission's small girls' schools was married. She is Moslem; at least she has never made public profession of her evident faith in Christ. At the wedding supper (the women's table) she and the missionary in charge of the school where she has taught for a number of years sat side by side at the head of the table. Among the guests were a number of Mohammedan young women teachers in a government school. The mistress of ceremonies asked the missionary to say grace. When the blessing was concluded with the words "in the name of Christ the Redeemer," there was an audible gasp of astonishment from these same young women—but that was all. After supper there was no coolness in their attitude nor any diminishing of the friendliness they had previously shown.

There has been, in recent years, a decided decrease in opposition to the teaching of the Bible lessons in many, if not all, of the mission's girls' schools. No person is compelled in any way to enter his child in a mission school. No one is kept in ignorance of the fact that the Bible lessons are a compulsory part of the program. And very few, in these latter times, refuse to enter a child when this is explained.

It sometimes happens that Moslems themselves, while unwilling to profess themselves Christians, champion the cause of the Christ. Many of them feel that the "times are out of joint," that Islam has lost its hold on many of its people. Occasionally they say, in the presence of Coptic friends, that they know Christ better than do the Copts. And many indeed are they who are eager, these days to search for and find out the truth.

Perhaps you will say that these changes are all on the surface and are not to be taken as evidence of any real and substantial change of heart and will. To a certain extent, that is true. Yet it is a fact not to be controverted that through the printed page and the spoken word, through friendly conversation and public address that many are hearing the Word who never heard it before. As for the rest, we have His promise that "my word shall not return unto me void," and that "faith cometh by hearing, and hearing by the word of God."

And here and there are the first fruits, those who have dared all and found it joy, for Him; those who have conquered fear from without and evil from within, through Him. There are the outstanding leaders, men of whom you have already heard. There are also the more humble followers whose names you do not know. As I think of these, my thoughts go to an old man who grew to well past middle age in a little Delta town, a Moslem, fanatic, arrogant, proud of

the right to wear the green turban that proclaimed him a descendent of the Prophet of Arabia. He hated Christian heretics with all the fervor of his ardent soul.

Then it happened that he must go to Syria on business. In the town to which he went he found a little band of Christian missionaries, holding a clinic to cure bodily ills, a school to enlighten darkened minds, and preaching the Word to cure sick souls. They were to the old Moslem a subject for jest and ridicule. He proceeded, evidently, to make their lives miserable. He broke up their meetings and disturbed their school. They met his attacks with patience and his ridicule with forebearance. Meanwhile, they treated the ills of his co-religionists with unchanging care and kindness. And a gleam of light dawned in the old man's heart. He said to himself, "The speech of these people is clean and kind; mine is filthy and abusive. They are doing their utmost to help me and mine while I continue to vex and trouble and annoy them. Is it possible that they and their Book are right and I and my Book are wrong?" And he procured a gospel and began to read.

Some time later, back in Egypt, convinced of the truth of what he found in that gospel, he was baptized. The missionaries said to him, "And what will you do now?" "Do?" replied he. "Why, I think I shall go back to my village and sell Bibles to my Moslem neighbors!" And go he did. Shortly, a charge was trumped up against him by neighbors who resented his course, the decision was made against him by a Moslem judge, and he was cast into prison. There he remained for many months, persecuted by his fellow prisoners to whom he made no secret of the fact that he was a Christian. Discharged at last, he went back to his same little town and there remained until death claimed him. Before the missionaries could arrive, his townsfolk had buried him in the Moslem burying ground, polluting it with his Christian dust,—for they dared not say he was other than Christian, yet they loved him now.

His youngest son died a Christian pastor or evangelist, and his old wife still trudges in to church although she has never been baptized. It is easy to judge her for her fears, easy to think that she comes for the "loaves and the fishes" of an occasional gift from the missionaries. Yet who can tell? Perhaps Christ will judge her, also, faithful when measured by her understanding and her opportunities.

An old Sudanese woman, servant in a Coptic family, was ill and came to the Mission Hospital in Assiut for treatment. For a long time she seemed untouched by the message of Christ which she there heard. But there came a day when she said, "My heart, which was like stone, has become soft as dough!" And there was never reason to doubt her statement. One day they carried her up to the little hospital chapel and the Egyptian pastor baptized her. From the day of her confession she was a radiant Christian.

In Assiut prison there was a young woman prisoner for a period of some three years. A Syrian teacher from the Pressly Memorial Institute went

there regularly to hold meetings with the women. The girl's heart was touched. When she was discharged from prison, the teacher secured her a place as servant in the mission's hospital in the town. There she remained for two years attending prayers and Bible study with the other helpers. She is now a baptized Christian, a nurse maid in a mission family.

These tales could be many times multiplied from the ranks of professed Christians from out the ranks of Mohammedanism. And who shall count the number of secret followers, boys and girls in schools, others who have not yet found the way to open profession? It is true that, as compared with the vast numbers of the Moslem world, they are but a drop from out the ocean. Yet they are an earnest of what is to come, and evidence of the Lord's faithfulness to his promise that "in due time ye shall reap, if ye faint not."

A Visit To My Old Home

By Kamil Effendi Mansour

This is a literal translation made by Rev. W. T. Fairman, American Mission, Assiut, Egypt, of an account of a visit to his old home, written by Kamil Effendi Mansour of Cairo, one of our best known converts from Islam, and the brother of the late Michael Effendi Mansour.

I was baptized in the name of the Father, Son and Holy Spirit in 1904 whilst a teacher in the American School in Alexandria.

Ever since that time I had been afraid to visit the city in which I was born and brought up, Sohag.

At last an opportunity was afforded me to visit my old home, having been appointed to give a series of addresses on "Methods of Work among Moslems" at the Convention held for workers at Sohag in January, 1925.

KAMIL MANSOUR

On the first day of the Convention the chairman, before I gave my first address, introduced me to the delegates and told them of the duty that rested upon me towards my people and the people of my native place to proclaim the Power of Christ. His remarks filled my soul with a great desire to tell my people how much the Lord had done for me by His Grace and the Blessings of the Gospel. I had never realized the tremendous responsibility which devolved upon

me as much as I did at this hour when I hastened to my old home.

I asked some of my old acquaintances to go into the house first to prepare the way for me, so that my old mother might not be overcome with the sudden joy of my return home. One of them entered and sat down by her side and began to talk about me to her but feared to tell her straight out that I had come. So he said, "There is someone outside who has come from your son and wishes to meet you." This news was soon spread amongst all my sisters and relatives who were present in the house and they welcomed me, gazing at me in astonishment. No one recognized me. When I sat down by my mother's side, (she is nearly blind), she began to ask me, "Do you know my son? Is he well? And his wife and children?" I was unable to reply except with sobs and tears. She cried out, "This is my son." My sister also cried, "This is my brother." Then my nieces and nephews all cried out, "This is our uncle." Were I to use all the resources of rhetoric to describe the situation which then ensued I should fail to do so adequately. I must leave this to the imagination of the reader.

The house soon filled with neighbors and friends who came in upon hearing the cries of joy which came from the depths of loving hearts, and all gazed on me in utter astonishment and asked how it was that I had come, and why, and whether I was going to stay or only pay a short visit. After a short time spent in the embraces of my mother, I informed them that I had come for a short time only and because of the religious convention which was being held at which I had been appointed a speaker. There was a deep silence for a while and then, as it was nearly midday, I asked them to allow me to leave them to go and take my dinner, promising to return later to the house. They pressed me to take dinner with them, but I declined saying I would be glad to share in their supper that evening.

A little before sunset I went back to the house and found it filled with all my relatives and many neighbors and friends. After saluting all as was fit, I sat down and questions began to pour in on me. They were mostly worldly questions about the health of my family, etc.

This conversation suddenly ceased and my uncle cried out, "I witness that there is no God but Allah and Mohammed is the Apostle of Allah." This he did many times and then left the house for a short time returning accompanied by a Fikeh who sat down, after saluting all present, and then began to repeat verses from the Koran taken from different chapters all saying that there was no true religion save Islam and that whosoever denied Islam was an infidel and deserved severe punishment, and that their portion was hell's eternal fire, etc. I easily perceived his purpose in thus quoting, and so did all present. I turned to my mother and said, "Mother, is this Fikeh accustomed to visit you and to read the Koran?" My niece replied, "I think, uncle, that your uncle by marriage brought him in." (My question and her reply were in a low voice.) I therefore asked the Fikeh in a loud voice. "Why do you not recite a whole chapter

from the Koran?" He said, "And do you still remember the Koran?" I replied, "Yes. But why do you repeat these disconnected verses which all aim at one thing?" My uncle replied for him, "So that they may soften your heart and cause you to return to Islam." I replied, "Do you understand what Christianity is? As you have opened up this subject I will explain to you and all present the true meaning of Christianity and the purpose for which Christ came into the world and the great benefits which are enjoyed by all who follow Christ."

I then began to explain these things to them in a kind manner. They all listened attentively. Some however said, "How vile is infidelity. It represents the vile as beautiful and desirable." Hereupon my mother cried out, "My son is free. He is more rational and wiser than you all. He shall believe what he will. He knows the difference between good and evil. Everyone who comes into this house must speak to him politely for this house is his house and he is seated now in his own house." They were all dumb. After a while all the strangers left the house and only my relatives remained.

When we were sat down to supper, we were more than ten in number. I continued to explain to them Christian principles and to show how far superior Christian principles were to Islamic. Finally I said, "But these things are not the most important things in Christianity. Principles do not save men. The best thing in Christianity is the glorious person of Jesus Christ the Lord." With much courage I was enabled to witness that only in Christ was there salvation. During the talk I noticed that my mother never addressed me by my old Mohammedan name, (Ahmed), but always by my new name, (Kamil); and what was greater than that in importance, when she spoke of my deceased brother she always called him (Michael), his Christian name. The time for sleep came and I asked permission to go to my hotel where my room and friends awaited me. They urged me to stay with them all night, but I said I must go as the price of the room had been paid and promised to return next day. My mother then said, "Are you afraid? Is it possible for a son to be afraid of his mother, or his brothers, or his sisters? We are ready to redeem you by our own lives." I thanked them and went away. The following day I called on all my old acquaintances one by one, telling each one all about my new experience and of the great Grace and complete rest of soul I had found in the person of Jesus Christ who had saved me by His precious blood. I felt as I did this that I had never before been filled with such power as I then enjoyed as I spake to them.

I said farewell to my mother, my last words to her being, "Christ is the only way of salvation, for His blood cleanses from all sin."

I do not believe that the visit has been unfruitful for I am convinced that what they saw and heard from me is planted in their hearts as a spiritual seed which one day will manifest its fruit.

—From a leaflet published by Literature Department.

Home Mission Study
"OUR TEMPLED HILLS"

By Ralph A. Felton

CHAPTER VI--PROGRAM FOR THE RURAL CHURCH

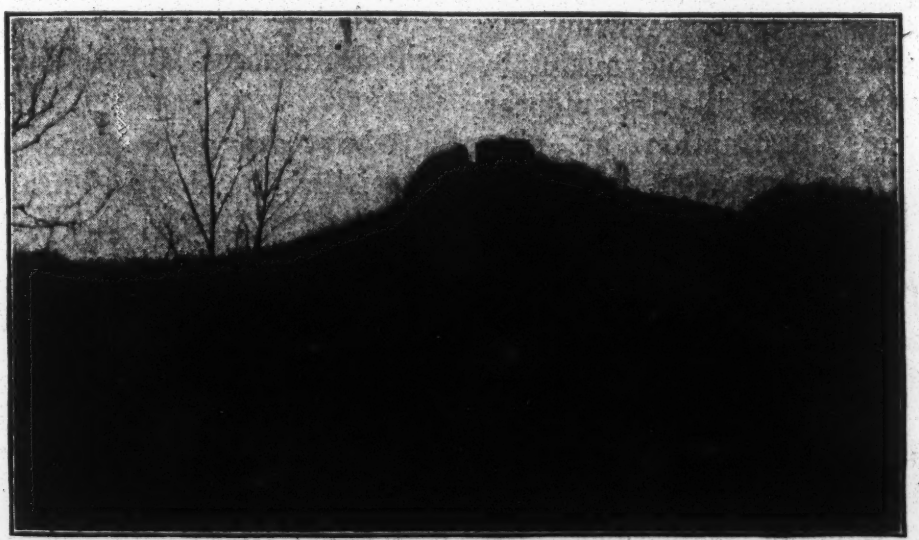
By Mrs. Haidee Ewing Rankin

ONE who wishes to be a successful farmer will visit successful farms and try to become informed on the methods used. A course in farm management is a description of best methods used by successful farmers. This method of selection is used by Mr. Felton to make out a program for the rural church. He selects successful churches from fields located in different parts of our country and especially those which are facing difficult problems. He asks that we make notes of the methods employed and because of which each church is succeeding. The parishes he uses for illustration or demonstration are all real fields of work and the descriptions are all true to the facts in each case.

We go first into the Blue Ridge Mountains of North Carolina and stop at our first demonstration center.

THE YANCY COUNTY CHURCH

Yancy County is in the midst of "the hills—romantic, beautiful hills—and in a land of coves, hidden valleys, small hillside farms, ragged clearings, and hospitable people, in a region of laurel and rhododendren; one of the two hundred and fifty counties in the Appalachians which have attracted so many novelists." The lure of the highlanders and their romantic surroundings hold many but we are interested in learning "what place *the church* occupies in their lives of hardship and isolation." After a day of wearisome travel "we



CASTLED MOUNTAIN TOPS
View near Frenchburg, Ky.

are reminded that the church throughout all rural America was founded by sturdy circuit riders who pioneered through similar uncharted regions and endured countless hardships." Asbury crossed these mountains sixty times and we find in his diary, written over one hundred and thirty years ago, the records of some of his trying experiences.

After waiting to have the horses shod, they entered the mountains which were rough and difficult to climb: they were overtaken by a severe storm and found shelter in a little house from whose floor filth could be shoveled; wet wood made it difficult to make a fire; reaching the river the next day they hired a man to swim across for a canoe, in which they crossed, their horses swimming across; they travelled old mountain roads; weary and ill this pioneer reached his destination at nine o'clock. "This has been an awful journey to me," wrote Asbury. Notice the contrast between then and now! The missionary is provided with a car and to this is added by the board of home mission $200 for gasoline and he reaches three of his four churches over state highways. He reaches each community once a week for religious, educational and pastoral work and preaches in three of the communities each Sabbath. He has running water in his home as well electricity. The board which employs him wishes him to keep "fit" for his work, so he has just had a Sabbatical year of study in Boston University and he is given also six weeks of study each year. Mr. Felton says, "The statement that the church takes better care of its foreign missionaries than of its workers in the homeland is becoming less true, and it is not at all true of this home missionary, Rev. Victor Detty." Rev. Detty has as his parish the whole of Yancy County. He has to assist him three young women community workers who live in different parts of his parish and "supervise the Sabbath Schools, teach Bible classes, organize recreational activities, hold mother's meetings and conduct teacher's training classes. They help him in daily vacation Bible schools during the summer. During the past winter they taught week-day Bible schools with an enrollment of 290 children. The pastor tells us that education is the mountaineer's greatest need. Consequently, the church has established 200 mission schools in these 250 highland counties."

Asbury and other pioneer preachers visited the sick and prayed with them and went on; but, today this parish has added to its force of workers a visiting nurse who visits and prays and returns again and again. She makes "health calls" as well as "sick calls." What a "servant" she is in this community! Let her tell us of some of her work. "Last month I made ninety visits in eighty homes. I examined throats which will be ready for the surgeon's inspection as soon as we hold our tonsil clinic. Besides this I made eight surgical dressings for minor wounds, gave four baths, two olive-oil rubs, assisted in taking care of four cases of influenza, two cases of tonsilitis, swabbed many sore throats, and gave instructions in four cases of tuberculosis which are receiving home

treatment, advised reclining chairs, out door treatment with sleeping porches, and the usual T. B. instructions. I examined four mothers who were suffering with diseased teeth and gums. My principal task is to keep people well. For the past eleven days I have been giving health talks in the daily vacation Bible school at Banks Creek. I am giving the senior girls a course in home nursing. I test the eyes of all the school children. I am glad to say my visits are met with interest and good will." Before leaving Yancy county let us seek to learn wherein lies the success of this church. "*A national board of missions* is standing back of this pastor and his helpers, with sufficient salary, with transportation, with equipment, and, best of all, with helpful advice." The program for this church includes "not only the saving of the lost, but religious training of the youth in such a way that as they grow up they will 'increase in wisdom and stature, and in favor with God and man.' "

Our journey now takes us to a

VILLAGE CHURCH IN THE OZARKS

We leave Springdale, Arkansas, and journey "fifty-five miles eastward, up rugged mountain roads, fording gravelly streams, until at last we see, off there across the valley of King's River, the little village of Kingston." Ten years ago this was but "a squalid mountain village with poverty and need, ignorance and illiteracy on every side. No High School then existed in the entire county, and no Sabbath school or resident minister was to be found within twenty miles. Wildcat stills then infested the mountains, and disease and irreligion lurked everywhere."

What a change has taken place!

Rev. Elmer J. Bouher and his wife "caught a vision of a life of missionary service and backed by the gifts of a church in the city of Rochester, New York, have for ten years, poured out their lives in gladsome service to the stalwart people of the Ozarks." We park our cars in the shadow of the new church, the first floor of which is the community hall, with its stage, bowling alley, reading-room and library, shower baths, dressing rooms, and kitchen, while the room for worship with its large pipe organ occupies the second floor. Near by is the "institute building," three stories high accommodating 150 students and equipped for the "various departments of the school, a library, a basement fitted with a kitchen, a dining room, dressing-rooms and other facilities" while in front is a playground. Not far away is "the agricultural building" which through its teaching and application of teaching has resulted in great financial aid to the school and community. "There are from fifty to ninety projects on as many farms, all the work being done by the boys." The girls have their projects under the supervision of the Home Economics teacher.

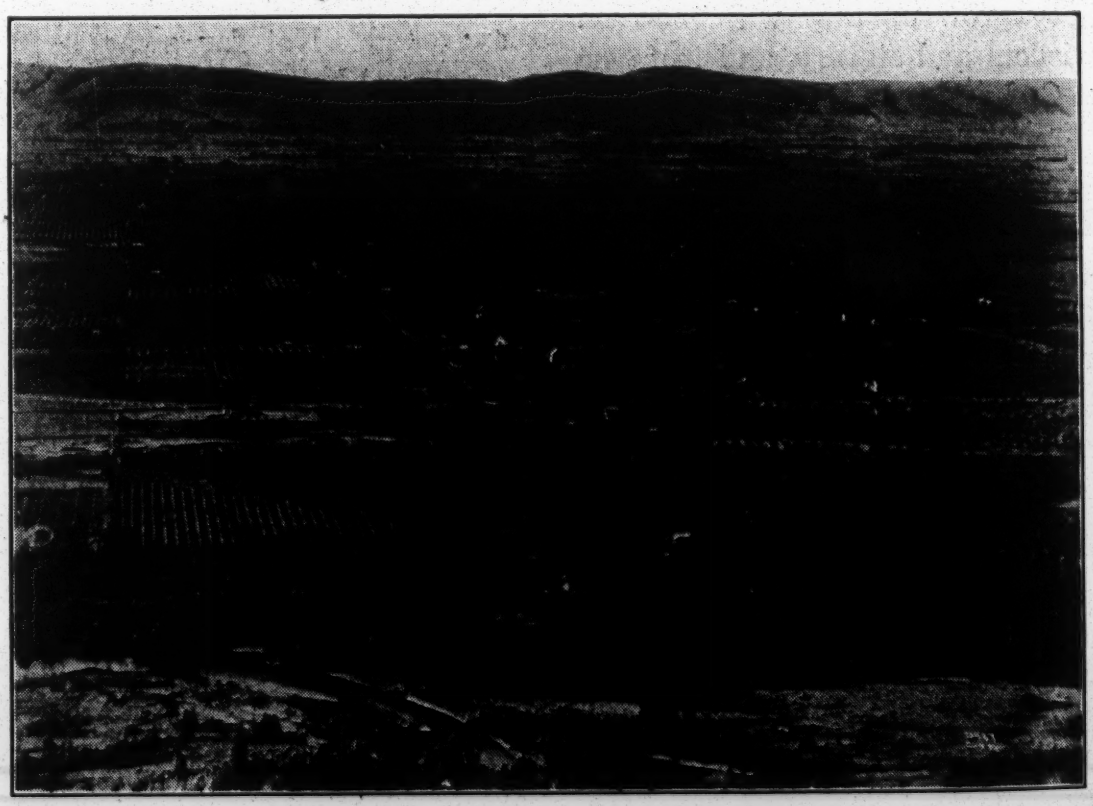
In the immediate parish there are 772 souls, while in the township there are 1205 and 2,000 more that should be reached by this center. "We ask ourselves if there is any other institution in America besides the church that can so change discouragement into hope, ignorance into learning, poverty into prosperity, or isolated

mountain settlements into centers of community pride." How was this transformation accomplished by Rev. Bouher? The secret is out when he says, "And so I began preaching evangelism, education, service, health, better homes and better roads. From observing this successful rural church we discover several points for the program of the rural church. "We find that the program of this pastor emphasizes the transformation of human lives by their being born again, and that this church stands foursquare for law enforcement. The church people clean up the town, so that Christian principles shall control the community life. And finally we learn that a successful rural church program is based upon sound agriculture. The Lord can and does save souls who live in poverty, but a community must be prosperous in order to maintain a stable church life."

The next demonstration center will be in Wyoming.

"GOSHEN HOLE LARGER PARISH"

It is a far cry from the mountains of the highlanders to Wyoming, the "Large Plains." After great, unbroken stretches of sage-brush we enter the valley of the North Platte which is the Nile of this region. Abundant alfalfa and timothy testify to the value of irrigation in an arid country. "At first sight we think this must be a prosperous land; but as we become better acquainted, we find nearly every farm is heavily mortgaged and that several banks have had to close their doors during the last three years. At Lingle in Goshen Hole both banks have closed and the ranchers are facing the loss of ten



A FRUITFUL VALLEY IN THE NORTHWEST

years labor. What does the church mean to these discouraged people? The pastor, Rev. Harry E. Bicksler, under whose leadership for the past six years the parish has been so enlarged that it has received the name of the "Goshen Hole Larger Parish" says, "This has been the best of my five years in Wyoming. My daily vacation Bible school which has just closed has been better this year than ever before. We have had over fifty additions to the church in the entire parish." There are three pastors and one social worker who ministers to the five churches and the half dozen out stations. "A big Philadelphia church has stood behind these four workers financially, while they have homesteaded this western half of Goshen County for the Kingdom of Christ." This same church sent a furnace for the new community house and *"even paid the freight."* The pastor wishes he could report as good a financial condition as is the spiritual, yet when thirty-five men were ready to install the heating plant , he concluded that "this working together is one of the advantages of being 'broke.' " He has community problems to consider, problems that are commoun to most communities. The Philadelphia church renders him financial aid in their solution. He says, "God has been good to us in giving us such good friends in that city church." What inspiration is it that holds this pastor to his chosen work? "In a few years the people here are going to win their way back to prosperity. As they do I want them to have here a strong work for Christ and His kingdom."

What are some causes of the success of this demonstration center? A resident pastor, emphasis on religious education, and an adequate building and equipment; a strong city church is standing loyally behind them; the spiritual element is first, but does not interfere with the social program; the pastor's interest in saving souls; he is also trying to save his people's farms from foreclosure. 'Social Welfare' becomes 'Christian service,' when done in the name of the Master and to build up His cause. Instead of the denominational authorities dividing this pastor's field in order to emphasize sectarian differences, they have enlarged his parish for the sake of the larger interests of the Kingdom."

Leaving the "Large Plains," crossing Utah and Nevada we approach the productive Pacific Coast and stop in "The Valley of No Regrets" in which valley is located

THE NOVATA CHURCH

Years ago this valley was one great ranch in the hands of the Spaniards. During the Civil war days it came into the hands of the United States and was divided into small farms. As was usual in those days this valley was characterized by its saloons, gambling, lack of Sabbath observance and law breaking. For thirty years no Protestant church was in the entire valley to enter protest against the conditions, let alone correct them." In 1893 a church building was erected, but for nineteen years it stood as a silent witness to the helplessness and failure of irregular servives and absentee pastors.

A few years ago Rev. Christensen and his wife came into the village and began "to build a manse and to

build religion into the lives of the people about them." The streets of this village are now "lined with rambling bungalows, rose-covered and

HELP YOURSELF!
From "The Valley of No Regrets"

framed by palms and hydrangea blooms and the little church is now the heart of 'the valley of no regrets.' " The pastor says faith is the basis of the work in Novata.

The congregation could at first scarcely raise the budget of $600 but within two years put in a plant worth $20,000. The membership of the church is small but shows the faith and heroism of the people. "Nine saloons and no church for half a century explain the size of our membership. But, thank God, we are gaining" says the pastor. And when asked, "What has moved this church from the circumference of this community's thought in towards its very heart?" the reply was, "Let us walk over to the community house." The people were being reached through activities that the people themselves seemed to want, home talent plays, classes in music, dairymen's meetings, children's parties, classes in nursing, firemen's socials, Boy Scout meetings, motion picture entertainments, daily vacation Bible school etc. The furnishings of the building indicated to what an extent the church had built itself into the life of the community for here and there were gifts from various organizations in the valley. Rev. Christensen said, "We try to make the church and religion a part of every organization here instead of being just one separate organization."

The success of the Novata church is in large part due to the fact that it occupies a field free from competitive churches and to "the national policy of one denomination for its rural churches. We also learn that contrary to the more or less general belief, it is better to give generous support to fewer missionary projects in order thereby to build up strong successful centers, rather than to dole out funds in small allotments to many small struggling competitive churches." (Text).

The next demonstration center is the most difficult field for religious work along our entire journey, a rural industrial community."

THE CASPIAN COUNTY CHURCH
(Michigan)

On our way to visit this center we pass mountains where "the lone lumberjacks are preparing the way for the slowly advancing army of agriculture. We learn that these camps are visited regularly by some sky pilot, who, with knapsack and Bible, is cruising for soul timber among the humanity of the lumber industry. Leaving these plateaus we enter the upper peninsula of Michigan among desolate, chopped-over, burnt-over hills whose one-time great pine forests have been reduced, until now only the blackened stumps point upward, like witches' fingers, against the horizon. We stop at Caspian." This is a foreign town in our own country for the owners of stores are designated "by names Croatian, Italian, Polish, Swedish, Magyar, Bulgarian, Carniolan, Slovene, French, and Hebrew. What can a church do in the midst of so many handicaps of race, creed, monotonous industry, and southern European standards of moral and civic life?" The question has been answered, we are confident, as we hear children in the Community House singing:

America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

"Fifty girls are practicing for a patriotic pageant. Numerous races and creeds are represented in the cast of characters! The names of the first violinists are Peter Talerico, Harry Lindstrom, Joseph Stephensky, Arthur Anderson and Vienna Knijvela. Other names on the program indicate a score of nationalities. On the program is published an extract from Theodore Roosevelt's last speech, written the night before he died: "There can be no divided allegiance here. Any man who says he is an American, but something else also, isn't an American at all. We have room for but one flag, the American flag. We have room for but one language, and that is the English language, for we intend to see that the crucible turns our people out as Americans, of American nationality, and not as dwellers in a polyglot boarding house; and we have room for but one soul loyalty, and that is loyalty to the American people." "And so *the church is this crucible,* is it, that is to blend the many loyalties of our polyglot neighbors?"

In another part of the building there is a meeting of fifty Boy Scouts, while in the social room are gathering a group of mothers, some wearing Sicilian shawls and others in American styles. An Italian young woman says this is but one of twenty-four clubs. She tells us that one of the recent things done by the mothers' club was to give a benefit play. The effort was such a success they repeated it and made a total sum of $195.94. They divided the money made at Caspian between the Community House and the guild of the Catholic church and the proceeds made at Gaastra were given equally to the Protestant and Catholic churches. In reply to the query as to whether the Protestants and Catholics work together the young woman said, "O yes, for we always unite to do something!" The Boy Scouts have adjourned and meeting one in the

hall we ask him his name. "Emil Kezerle," is the answer. "What nationality?" The reply is "American." He scorns membership in the Cloverland Club, a group of boys and girls a little older, saying, "Oh, girls belong to that! All they have done so far is to have banquets and parties! We play games and study how to be good citizens." A larger boy approaching says he is a member of the Athletic Club and hands us a card with the following "Aim" printed on it.

OUR AIM

1. To get a better idea of citizenship
2. To build the habit of thrift
3. All members must be trustworthy
4. All members should take a bath once a week.

Meeting now some girls coming from the library we ask to look at the books they have selected. We find books from New Jersey, Ohio and Pennsylvania. It is readily discovered what special attraction the Community House holds for each. Celia Panarrotto says, "I like the sewing club the best. We girls learn how to make our own clothes. This year, ninety girls made their own dresses, entirely by hand, too!" Kate Kruzich prefers the story-hour saying, "The stories are all about good and great people. We had over a hundred boys and girls present last Saturday." Diana Vidovich, a thirteen year-old Serbian, the troop drummer, readily classifies the Girl Scouts higher than the Boy Scouts for, "We have almost twice as many Girl Scouts as Boy Scouts. And we had a real banquet and our mothers came, and the boys didn't have anything like that."

"What an array of activities we see here. A sordid mining and lumber camp village of only 2,100 people, handicapped by differences of race, language, and religion; a polyglot community with all the misunderstandings and prejudices that result when thirty-nine nationalities and ten religious faiths are thrown together constantly, and yet the soul of the place—its aspirations, its attitudes, and its activities—is being guided by a small Protestant plant!" The story of this center is "continued" in "Our Templed Hills" and is worthy of careful study.

Mr. Felton says, "There are many new social problems now being thrust upon the rural population by commercial agencies and modern transportation facilities. Such questions need the regenerating influence of Christian leadership. Country life is in a state of transition. Social standards are changing. Youth is leaving the moorings of yesterday. The simple truths of personal salvation are confused. Social leaders are needed with joyful hearts and with Christian zeal, who know the paths of simple righteousness who will shape these new social policies."

What has this study meant to you personally? Has it increased not only your interest but your concern about the rural church of America? Have we resolved to serve Him among the people of the countryside, in the regions round about our towns and churches?

"Christ spent His youth with field and hill
and tree,
And He grew up in rural Galilee."

Foreign Correspondence

MISSIONARIES BIRTHDAYS

June 7 Miss Lois Buchanan
June 9 Miss Elizabeth McCahon
June 10 Miss Marion A. Paden
June 11 Dr. Jessie P. Simpson
June 18 Miss Viola May Nourse
June 22 Miss Louise Scott
June 26 Miss Gertrude Zink

We also pray always for you, that our God may count you worthy of your calling.
—2 Thess. 1:11

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

THE ABOUTIG CONFERENCE

By Mrs. W. W. Hickman

The women's part of the church is small in Aboutig, so there was not space for both women and children; the children were crowding the women and making a confusion such as to disturb the meeting.

I merely got into the women's side and took the girls and little children out one by one sending them into the school, telling them we would have something nice for them. Miss Julia, and their head teacher, went with me to the school which is part of the church building. We had little sermonettes or speeches given by each one of us there.

I began by assuming, because I find this thing so common among village women and girls, that there might be those present who might hinder the blessing we hope to receive, because of hatred or ill feeling to some one else, and a feeling of unwillingness to forgive. I explained my idea to the girls (there were also present many little boys) and asked them if any one present had this feeling of hatred, prejudice, or unkindness toward any one and if any such one felt she might like to seek reconciliation and forgiveness. Well, this part of the meeting became quite interesting and I believe had results for we had some experience right there.

Julia talked and also taught them a new song or two. Julia has a sweet voice for singing these Eastern songs which I think suit their voices.

Another line I set out upon was to find out how many of the girls, especially the bigger ones, had given their *hearts* to the Saviour. There was only *one* church member present out of this large group of children and large girls and this one is a member of the Coptic Church, so she said; a sweet girl who attends P. M. I., but had gone up home to be there for the conference.

The second day Mrs. McClanahan and I took entire charge of the children (in the school room) and let the two teachers go into the church to hear the program through. We could not dismiss them for they would go crowding into the church and disturb the service. This meant we were tied up practically the whole morning, for the second speaker took two hours and crowded out the time we had meant to have the women alone. This cut also into our afternoon visiting, by teams, for we had a women's meeting each afternoon before we went out visiting.

Back to the children's meeting. We took the little suit-case organ into the school room and needless to say it was a success, as the children had not had such an experience. Mrs. McClanahan played. She also sang some songs which I translated and made again a personal appeal for the girls to give their hearts to Christ.

You see in this place we were forced to some method of keeping the children out of the church, otherwise

the women would have had no good of the meeting, or very little I believe. I never saw folks more eager to hear or to get into the church. They seemed to be afraid they would miss something.

Both afternoons when we dismissed the women from the hour of prayer before going out visiting, there was a large crowd of women who actually remained in the church from 4:30 until the evening meeting at 7:30, lest they should not get a place or be late.

Miss Julia said to me, laughingly, "I think there is no need for us to go to the houses, we will find no one, for they are all here." However, we found plenty of folks in the houses, to whom we gave a Gospel message.

LUXOR DISTRICT CONFERENCES

By Miss Laura B. Walker

Two of the four conferences have been held. The first was at Kom Ombo, a large town south of Luxor. It is an interesting place and unique in itself in that it is different from any other in Egypt. The controlling interest there is a large Sugar Company some of whose directors also are interested in a big Irrigation scheme. It is said they together own 60,000 acres and that 30,000 are under cultivation. Our special interest is in a small congregation, which has extended a call to one of our most promising young pastors who has been the supply for some time. One great need of Kom Ombo is a Christian school for boys and girls. Seven years ago it was the writer's privilege to visit this place with Dr. and Mrs. Hart. As we visited the so called Christian homes, how it grieved Mrs. Hart to hear girls repeat verses from the Koran but who knew not one Bible verse! Our church worships in one of the small company houses. So to accomodate the expected audience, the friends had rented lumber and with permission from the Moslem mayor, had shut off the street, making quite a comfortable place to gather. To be sure the women's side was curtained off but they could hear quite well. The addresses were splendid and the attendance good. It was evident the conference had been well planned by our people there and we know that it was all in answer to prayer. We were especially pleased that the church ladies attended every session. How many housewives at home could plan the Saturday work and attend the morning meeting? Mrs. Work with her baby organ, attracted quite a good deal of attention. Children crowded around to see her play, up on the platform, and once they were so near that it was with difficulty, she finished the piece she was playing. Many of these were pupils in the Moslem Girls' School.

When one of the Moslem girls was offered a psalm book, she said, "I am not a Copt." She was told it was God's Word and it is for all. Another said, "Madam," (their Head Mistress is French), "I cannot read this and I think you cannot read the Koran." It was no place for discussion during the meeting so the matter was dropped. Mrs. Work and the writer called in homes before the conference and between some of the meetings. We were grateful to Sitt Rifca, a former Bible woman of Luxor who now is married there. She is a power among the women. She carried little Jimmie as she went around with us and often one of the little girls pulling at her skirts. Mr. Work and his teams of men visited many villages and held meetings. There was a fine spirit shown by all and we look forward to great blessings following this conference which will be a help to the new pastor who is to be installed this next month.

Recently, the Bahjoura Conference was held. The church, Boys' and Girls Schools were founded and supported by the late Daoud Bey Tekla.

Their first pastor was installed at this conference. The Mission Boat did not get to the nearby town in time to do advance work but we got a few visits in between meetings. Mr. and Mrs. Grice who are on the "Witness" for a month, were our host and hostess on the boat during our time at the conference. Then Mr. Work took us back and forth in the auto. At this conference too, our Egyptian ministers brought strong, helpful messages. The order was splendid and the spirit fine. It is not customary for our Egyptian ladies to attend meetings in the evening, yet at both these conferences, they attended unusually well; especially, did we notice the order and attention of the girls, who are trained in the good Christian School there. They were polite, thoughtful and orderly.

We trust great blessings will follow these conferences and help these two young pastors to find their right place. The next conference is to be held at the most northern end of our district where they have never had a conference. The last one will be at Kus where there is a large congregation and a fine pastor.

NOTES ON TANTA HOSPITAL

By Mrs. W. T. Moore

The staff of the hospital remains much the same. This year Dr. and Mrs. Hutchison are on their furlough and no missionaries came to take their places. However we are thankful for an Egyptian assistant, a Protestant of fine spirit. He is a graduate of Assiut College and taught in that school some years. Why did he become a doctor? He told us why at one of the farewell meetings held for Dr. and Mrs. Hutchison. Once, when he was a boy, his mother was taken ill and they sent to Assiut for Dr. Henry. He came the long distance by donkey, at night. This boy was so impressed that Dr. Henry would weary himself to such an extent over a stranger and a woman at that, that he vowed he would become a doctor.

The farewell meeting for the

TANTA HOSPITAL—RESIDENCE FOR THE DOCTORS

The Upper story was built by the N. W. M. The fine big tree in front is a rubber tree. Cut furnished from Mrs. George Moore Memorial Fund.

Hutchisons was held in the C. E. rooms where there gathered a mixed crowd, Bible School girls, Mission School teachers, church people, some big Moslem Sheikhs, and a few Egyptian doctors. The hospital workers made a little farewell reception for an English nurse, Miss Hoyland, and the Hutchison family. We offered assistance but they wanted to do it themselves. So one nurse stayed on duty and let all workers come to the front garden to participate. There were the big rough-handed gardener, the clinic servant, the short-skirted, barefooted gatekeeper, the paint besmeared, one-eyed painter, the big-turbaned Berber cook, and kitchen boys, the uniformed boy nurses, a little convalescent helper, and lastly the maids and wash-women with their faces covered or chewing their veils in embarrassment.

The best educated, I mean the ones who could write, read speeches of appreciation of the departing friends, and sang a song composed by the Egyptian evangelist for the occasion, using the names of little Margaret and Rosella Hutchison in the chorus. Then came the presentation of a brass tray and coffee cups and an Arabic record which they played while we enjoyed lemonade and cakes. Next we played "Musical Chairs." It took a good bit of explaining and directing to get them started but that mixed crowd ran and giggled, upsetting chairs, and forgot all about keeping their faces covered. The affair was begun and closed with prayer.

We rejoice that we have the Rev. Mr. Jamison to take charge of the evangelistic work in the hospital and to follow the patients to their villages. So may the planting and watering be greater than ever before and we can expect God to give a greater increase.

INDIA

Miss Jean Morrison, Editor, Abbottabad, India

MOHAMMEDAN HOSPITALITY

By Miss Roma Beatty

We are enjoying our work among the villages very much and are finding the people all very friendly. Many women come to see us at the tents. One day we were invited to a Mohammedan home for dinner; everything was very nice, the women had done the cooking themselves, but the table was set outside of the house and they could not go out. When we were invited to another Mohammedan home, we said we would go if the women could be with us. They did not want us to sit on the floor and eat as they do, so they borrowed our table, chairs, table cloth, dishes, silverware, dish cloths and dish pan and asked our servants to go an help them. Before we began to eat we asked God's blessing on the food and the home. After dinner Mr. Clements talked to the men and we talked to the women. We had several chances to speak to them about God and His love. How we wish they could see the Light and come to walk in it.

PASRUR'S WELCOME TO DR. MARIA WHITE

By Miss Laurella Dickson

Dr. White arrived in Pasrur the last day of December, exactly two years from the day she left it. For months the people in the city had been asking, "When will the elderly Doctor Miss return?" They were delighted when we were able to give them the exact date. There were some feelings of disappointment that she could not be with us for Christmas and a former assistant who was married in December was very much disappointed that she did not arrive in time for her wedding. At last a telegram came from Bombay saying

she was really in India! Mr. Matthews drove to Sialkot to bring her home; he was urged to return before sunset, but how could she when the missionary friends in Sialkot had prepared an elaborate tea in honor of her arrival? This welcome was held in the Elizabeth Gordon Home connected with the Sialkot Hospital where Dr. White was physician in charge for so many years.

In the meantime the Hospital Staff and the servants at Pasrur were not idle. An avenue of banana trees came into existence that day; it began at the main entrance of the Hospital grounds and led past the Hospital buildings to the Doctor's house in the adjoining compound. There were 18 trees on either side of the driveway and a continuous line of variously colored tissue paper decorations extended the entire distance on both sides. At the bungalow door and at the gate between the two compounds and at the street entrance the banana trees were brought together to form an arch; at the main entrance there was a banner with the word *"Welcome"* in large letters. We had hoped that Dr. White might arrive before sundown, but she did not, so a candle was placed in the heart of each banana tree and on the gate posts and porch pillars and this illumination added much to the beauty of the scene.

The pastor and Christians in the city had arranged that Mr. Matthews was to drive down the street on which the church faces. When the motor arrived in front of the church a group of Christians began to sing, the motor slowed down, and they all ran beside it to the Hospital gate. On arriving there, the Doctor found another group of old and young, Christians and non-Christians awaiting her. She got out of the car at the gate and walked along with one of the Staff on either side of her, to the door of the bungalow, receiving salaams all along the way. The brass band and fire brigade had not been forgotten. The next day, being New Years, the Hospital Staff invited the district and school missionaries, boarding school teachers and Bible women, and the pastors and Elders of the congregation and their families, to come and have tea with Dr. White. It was indeed a red letter day for Pasrur.

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

ADDIS ABABA

We are enjoying the unusual treat of nine American men, of three different parties, visiting in the city at this time.

Abyssinian Christmas was a happy day, with a tree and the first presentation of the Brayco films. A motorcycle light generator ingeniously belted to an old bicycle frame and run by treadle power furnishes good electric light for the machine. "Transportation by water" kept the whole crowd of nearly two hundred exclaiming at the wonders of the ships: then two Bible story pictures closed the program, which also included the Christmas story given by two of the S. S. boys and some special Christmas songs, in their own language. Lemonade and bags of fruit and cookies and sweets were given to all.

The critical illness of Miss Hazel Ewing, nurse, has occupied the time and thought of the whole circle these last three weeks. A consultation of American, Russian, German and Italian doctors pronounced the disease unmistakably "typus fever." Her temperature stayed around 104

for about two weeks during which time she was delirious and required a special nurse day and night. For a week now her fever has been down but the delirium continues and though all danger for her life seems past now the strain on those who care for her remains. Miss Beatty has all the nursing in the Hospital to do, added to which there is the work of the German matron, whose place we have not been able to fill. Mrs. Pollock has taken on night nursing of Miss Ewing and Mrs. Bevan a nurse, wife of British and Foreign Bible Society Agent here, has left her own household and come out daily to specially care for Miss Ewing all day. It has been a time of great dependence on God and we give thanks for answered prayers that her life has been spared and continue praying for a complete and speedy recovery.

The Wezero Manan Girl's Boarding School closes this week for a two months holiday, during which period Miss Florence Davidson will have opportunity for a much needed change of altitude and a rest.

SAYO

Abyssinian Christmas was a time of dinners, treats, gifts and parties given for the natives who live or work with us. Handkerchiefs, Bible pictures, dolls, scrap books, rompers and plenty to eat made happy many people. The Spirit of Christmas is something unknown except where Jesus is truly known and the contrast of our way of celebrating and that of the Abyssinian Coptic Church is striking indeed.

Dejazmatch Biru, Governor of this province, sent 135 Bibles or portions, mostly in Amharic, as a gift to be used in the school.

Mrs. West and children are staying at Sayo while Mr. West returns to Gorei to bring their household things. The Mission has transferred them to carry on at Sayo, where the beginning of retrenchment has been so keenly felt because of no new arrivals last year and the furlough of two families.

Miss Elizabeth McKibben has just returned after a journey to Assiut, Egypt for an appendicitis operation. She is a nurse and the only help she now has is a native assistant. How Sayo needs a doctor!

Rev. and Mrs. Bruce Buchanan and little Lee have gone to Nasser for a time and Rev. Adair and family are enjoying a vacation at Sayo in the meantime. The launch that brings Buchanans home will return the Adairs to Nasser and Miss Isabel Blair will start home on her furlough.

GOREI

The large pine tree in the clinic compound was gaily decorated for Abyssinian Christmas and hung with treats and gifts for the people of the mission and the town. Gifts received throughout the year from the home friends were saved for this occasion and many heard the Christmas story for the first time this year. Our joy at this time is a mystery to them. What a message we have for these people!

Rev. and Mrs. Wilson are back again at Gorei after nearly four months absence for treatment of a face infection of Mr. Wilson, known as "Nile boil." Missionaries and native workers alike rejoice in his return and his healing.

Dr. Dougherty made a visit to the Dejazmatch near Sayo, at his official request, to perform a very slight operation. He received his travelling expenses, $300 Maria Theresa ($150 U. S. A.) besides a mule with saddle and beautiful trappings and sheep and chickens too numerous to mention.

Gorei clinic reports for the six months ending the year 1926 a total of 5388 clinic patients, and $2022 Maria Theresa taken in for services.

SUDAN

Mrs. D. S. Oyler, Editor

SUDANESE EMBROIDERY

By Miss Elsie E. Grove

This name is really a misnomer. Strictly speaking it is not Sudanese embroidery at all, but is supposed to have been brought in by the Turks. It was copied by the Sudanese, and used by them chiefly as a decoration on the ends of the tie with which the men bind on their nether garments.

It is worked on white material mostly, in silks of all shades of the rainbow (and then some). These colors they have dyed with their own native dyes, and they are not always fast. We of the West are most particular about our combinations of color, and often think if we get too many colors on one piece they will not harmonize. Not so the Sudanese. The more color they get, the better they like it, and it is really surprising what an artistic piece of work they will turn out, using as many colors, with their different shades, as they can lay their hands on.

When first examined, many people think that the work is a form of cross stitch, but it more nearly resembles hardanger, or Swedish embroidery, with which some of my readers may be familiar. The work is done by counting threads. No pattern is stamped on the material, as with most of our embroidery, but the pattern is worked out as they proceed with the work, and if well done the work is the same on both sides of the piece.

The material is first stretched upon a frame as tightly as possible without tearing it—indeed it may often be torn. Then the worker, with her sampler by her side, begins her work by first counting the threads from the edge of the material, in order to properly locate her work. Then by occasionally referring to her sampler she learns how many stitches must go in one direction, and how many in another, and what must be the character of her stitch.

It is most interesting to watch one who is quite adept at the work. She works rapidly, with one hand above the material, and the other underneath, not taking time to turn the needle, returns it head first. And so it goes, down and up, down and up, down and up, with such rapidity that one just stands and marvels at her. So she continues until it is time to change the color of her thread. Then like a real artist, she picks up a piece of silk thread and lays it beside her work. If the combination does not strike her fancy, she lays it aside and tries another color in the same way, and so on until the combination suits her, and then she proceeds once more with her work. When another color is wanted she goes through the same performance. When finally finished it looks like a real work of art.

The Sudanese used such cheap materials that it hardly seemed right to us. The work was put upon a very cheap quality of muslin, with very cheap thread. It seemed such a waste of energy and time to put so much work on such poor material, when it could be made so beautiful, and such a work of art, if done on linen. Real art linen was purchased, and also good wash silks, and work was begun with this material. The result, a most exquisite piece of work which would command a good price from tourists, or lovers of exquisite linen.

Now it is quite evident that among those who would be able to buy work on these better materials, there would be no market for ties for the nether garment, so we were obliged to produce articles which would be marketable among people of that type. Soon tea cloths, lunch cloths, napkins, table runners, dresser scarfs, cushion covers, sewing bags,

handkerchiefs, doilies, etc., were being produced, and even some pretty dresses. For a time there seemed to be a very good market for this work, as the articles made such lovely gifts.

Now came the question—how can this Sudanese embroidery be used for the advantage of the Sudanese? Can we help some of our girls by means of this embroidery?

A few years ago, one of our older girls was taken out of school and married to a man who already had two or three wives, and of course that meant he had more than one family to keep, in a time when it was difficult to provide for a family of ordinary size, to say nothing of several families. Soon this girl had a little family, and the small allowance given her by her husband was scarcely enough to supply their needs. The time came when we were told that they were in real distress. This girl knew how to do very nice work in embroidery. We were able to supply her with the work, pay her for her time, and sell the embroidery. Since we were able to help her in her time of need, we felt it was possible to help many others like her, girls who might have been divorced by their husbands, and left without proper support.

Obviously, the school could also help by teaching all of the Sudanese girls how to do this sort of work. Then if the time ever came when they would be obliged to support themselves, or help in the support of others, they could do so by means of this embroidery. There are several girls at the present time who would like to be working at this embroidery, in order to help out in the support of the home. Some of them have been in our school, and some have never had such an opportunity, but they have learned from others how to do the work.

You can readily see that in order to do this, and help the needy, there must be some sort of extension department to the school, for without our help they would not be able to get the materials which would be suitable, nor would they be able to market them, when once they are made. You can easily see that by helping them in their material needs, it keeps us in touch with them so that we can help them spiritually, as well. By this material help we hold the confidence which we had when they were in school. We are their friends, and they come to us for advice and sympathy. Is it not well worth our while to keep in touch with them in this way?

Some of our Bible women formed classes for Sudanese women who wish to learn to do the work, and in this way they can have meetings, and give them a Bible lesson, or tell them a Bible story.

As soon as arrangements can be made we also want to teach our girls how to do Sudanese basket work, and also forms of industrial work suitable to this country.

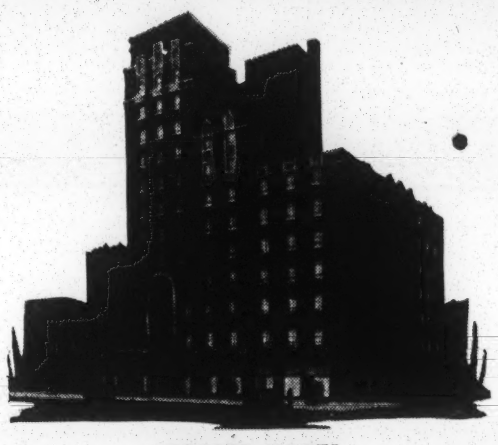
It follows that in order to be of much help to our girls we must have a rather extensive market for our work. Where shall we find such a market? We can not depend entirely upon tourists because they only come to the Sudan about two months of the year. And being busy with our work we do not come in touch with many of them. We can not depend upon our Sudanese friends because many of them are unable to buy, and even if they were able to do so, do we wish to teach them to use luxuries, that is do we wish them to buy something which they are not able to afford? Our plans are still in the making, but we feel that it is well worth our while to help them in this way. But better still, helping them in this way, we are able to help them in a far better way by pointing them to the Way of Life.

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

PITTSBURG, KANSAS, THE CONVENTION CITY

By Rev. J. Harper Hutchman, D. D.



"BESSE" HOTEL
Pittsburg, Kansas

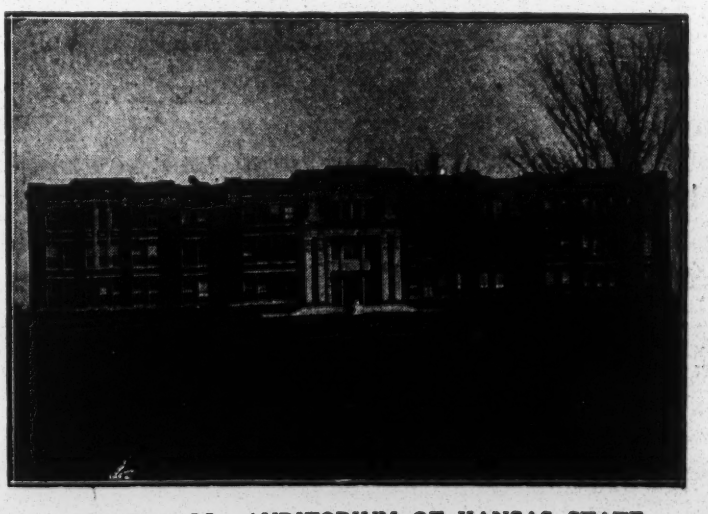
Pittsburg, located in the rich coal fields of southeastern Kansas, is a town of 20,000, and the trading center for 100,000 people. It is within two hours drive of the Ozarks, "the land of a thousand smiles." Four steam railroads, the Kansas City Southern, Frisco, Missouri Pacific, Santa Fe, and the Pittsburg-Joplin electric road, enter the town. It is located on the most extensive connected hard surfaced highway in Kansas, covering nine counties, and is the central point in this system extending into Missouri, Oklahoma and the southwest.

Pittsburg is the home of the large shops of the Kansas City Southern road, and seventy manufacturing plants with a capital investment of $4,000,000, are located here. Pittsburg has modern, municipally owned and operated waterworks, producing chemically pure water from wells 1,100 feet deep.

Operating in the Pittsburg coal fields, are among the largest steam shovels in the world and in the year 1926 there were mined 4,562,955 tons of coal. There are forty-five miles of paved streets; eighty acres of parks, beautiful and useful.

The town is surrounded by a good farming country and the retail trade territory extends some twenty miles in all direction. The outstanding feature of the town that first impresses visitors is the churches and schools. The town is not over churched, and as a result almost all the congregations have modern, well equipped churches.

Pittsburg public schools, considering courses of study, buildings and equipment, are not surpassed by the schools of any other city in the state of Kansas. The senior high school is housed in a building representing an outlay of $500,000. A building program, now nearing completion, provides three fine new structures and completely modernizes the older buildings.



SCIENCE HALL—AUDITORIUM OF KANSAS STATE TEACHERS COLLEGE
Pittsburg, Kansas

Kansas State Teachers College located here, is a strong educational institution which enables the young men and women of Pittsburg to complete college courses without leaving home. The executive head of the institution, Dr. W. A. Bradenburg, is a man of outstanding Christian influence among educators of the middle west. The annual enrollment at the college, not including duplicates, is approximately 5,400. Twenty-five states are represented in this student body. The degree classes of 1926-1927 have been listed in the three largest classes graduated from any Teachers College in the United States. Eleven modern buildings are now located on a spacious campus, and a twelfth building, a Music hall, has been provided for by the recent legislature which appropriated $150,000 for this purpose. The program of the music department in the college, culminates in a Festival week the latter part of April. Notable artists, whose names are familiar to music lovers throughout the land, appear in this Festival. For fourteen consecutive years the week has closed with the rendition of "The Messiah." This year the Messiah chorus numbers three hundred voices.

Hotel accommodations are good. The new twelve story hotel, Besse, with one hundred thirty eight modern rooms, will be opened about the middle of May.

Delegates and visitors to the Women's General Missionary Society, will find the United Presbyterian church beautifully located on West Fourth street, two blocks from the center of the town, and facing Carnegie Library. The church was built ten years ago, is well equipped and has a seating capacity of approximately eight hundred. Three years ago a three manual organ costing $12,000 was installed.

The missionary work of the church has ever held a large place in the hearts of the membership. The Womens Missionary society now numbers eighty-two; the Young Womens society numbers twenty; there are live organizations of the Teen age girls and Juniors. The membership of the congregation has doubled during the present pastorate and now numbers over six hundred.

"SO YOU'RE GOING TO PITTSBURG!"

(To paraphrase the title of a popular travel-book)

By Miss Jennie B. Wallace

Yes, we are taking the convention—or the convention is taking us to the city which distinguishes itself from "The Smoky City" by cutting off the final "h." Time is flying, and we are thinking in earnest about the trip and the meeting. To some of us, doubtless, it will be our first convention, and with this fact in mind, "the powers that be" laid hands upon one who is always ready to give advice, whether needed or not, and commanded her to make a few suggestions through that invaluable medium, *The Women's Missionary Magazine.* The Suggestions will probably be superfluous in most cases; nevertheless, having been ordered, they must be made.

To begin with the railroad trip:—It is scarcely necessary, in these days of short and scant clothing, to say, take no luggage beyond a suit-case and a smaller bag for little things. Have nothing so heavy that you can not carry it a short distance when no porter appears. If you need more,

send it ahead by parcel post to your hostess, if you have her address; if not, to the convention church. In selecting your outfit, remember that it is apt to be decidedly hot, the last week in June, both on the train and in Kansas.

Take more money than you think you will need. Keep in mind meals and porters' tips enroute, meals at the convention, street-car fares, side-trips, perhaps. It would be a pity to miss something worth-while in our western country for lack of a little extra money! But don't take too much cash. American Express or American Bankers' Association checks are much safer; and even these should be tucked away in an inside pocket.

When we reach Pittsburg, we shall "put ourselves in the hands of our friends" and do just what they ask of us, falling in with their carefully thought-out plans for our entertainment. If they have dinner-and-supper strip-tickets for the whole time of the convention, we shall gladly purchase them. Some of us have served on local committees, and we know what a problem it is to cater to the crowd, and how it upsets plans—and *finances,* and what a lack of appreciation it shows, when numbers of our guests refuse our meals and wander off in search of something possibly a few cents cheaper!

In sending our names to the Committee, we shall not have asked to be located "near the church," unless that is absolutely necessary; nor shall we on arrival ask to have our assignments changed, thereby necessitating a grand shuffling and re-arranging of others' assignments to suit our convenience. We shall cheerfully go where we are sent, no matter how far away, remembering that the United Presbyterians do not live in a neat little colony around the church!

It may be late evenings when we reach our temporary homes, and we shall not stop to chat too long. Our hostesses must arise betimes, and we, too, for we do not wish to "stay away from the table till the blessing has been asked," as a good pastor used to say of those who came late to church.

Here is a little list of useful "don'ts" based on past convention experiences.

1. Don't leave tickets on the bed at home!

2. Don't forget credentials. No credentials, no vote at the convention.

3. Don't fail to be present at every session, as promptly as possible. Honor demands this. The precious expense funds of our presbyterials are sending us. If we do not intend to make faithful use of our time, we have no right to deprive others of the opportunity. The time for sight-seeing is *after* the convention.

4. Don't whisper during exercises. Write a note, if necessary. A buzz of conversation is disturbing alike to speaker and to would-be listeners. Especially during all devotional services should we maintain the reverence and decorum befitting the sacred hour.

5. Don't neglect to read every word printed in *The Womens Missionary Magazine* about convention plans, and to study the program when it appears.

Note especially the conference hours, and come armed with questions with which to tap the sources of information at these periods.

Finally, don't forget to *pray.* So shall we have a happy and a helpful convention!

NOTICE TO DELEGATES

Delegates to the W. G. M. S. Convention Pittsburg, Kansas, will be entertained in homes for lodging and breakfast. A limited number of visitors or life members may secure lodging and breakfast in private homes for 50c. Lodging in hotels may be secured from $1.00 to $2.50.

Meal tickets, providing meals during the Convention period—beginning with evening meal Friday 24th and including evening meal Tuesday 28 will be $5.00.

Delegates and visitors please send name and full address as soon as possible to Mrs. C. M. Gibson, 413 West First St., Pittsburg, Kansas.

W. G. M. S. SPECIAL FOR PITTSBURG, KANSAS

The following schedule has been arranged for delegates and visitors to W. G. M. S. Convention.

June 23, 1927, Eastern Time

Lv. Pittsburgh .....9:30 a. m. P. R. R. No. 19

Central Time

Ar. Englewood .....7:47 p. m.
Lv. Englewood .....8:45 p. m. C. R. I. & P. No. 3

June 24th

Ar. Kansas City .....9:30 a. m.
Lv. Kansas City .....11:00 a. m. Frisco Line No. 117—326
Ar. Pittsburg, Kansas .....3:00 p. m.

On the going trip the following Pullman rates will apply; Lower $10.50, upper 8.40, Drawing-room $37.50. Returning the lower berth will be $11.00, upper $8.80.

Cars to be placed for occupancy for return trip from Pittsburg, Kansas 10:00 p. m., June 28.

One-way fares to Pittsburg, Kansas from

New York	$50.86
Philadelphia	47.62
Pittsburgh	35.04
Chicago, Englewood	21.18
Columbus, via Chicago	28.16
Kansas City	4.64

Make Reservations Soon

The approximate Summer Tourist fares in effect from various points to Denver and Colorado Springs, Yellowstone Park and San Francisco will be as follows:

	Denver or Colo. Springs	Yellowstone	San Francisco
New York	$93.32	$162.82	$132.32
Philadelphia	88.14	157.64	133.14
Pittsburgh, Pa.	68.05	137.55	113.05
Chicago	43.05	113.35	90.30
Columbus	59.00	128.50	104.00

Please note that Summer Tourists fares to Yellowstone include four and one-half days tour through the park and meals at hotels during that period.

Those wishing to attend the Convention and take any of the above trips will add to the amounts given $9.28 which is the round trip fare from Kansas City to Pittsburg, Kansas.

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

MY THANK-OFFERING CREED

I believe that God is my Heavenly Father, and I am His child.
I believe that to me "His mercies are new every morning," and that "He daily loadeth me with benefits."
I believe that in return I should daily load Him with thanksgiving and prove my gratitude with thank-offerings.
I believe that He has called me to be a co-worker with Him in bringing the world to a knowledge of Christ the Saviour.
I believe that He wants to use my time, my talents, my prayers, my means to this end.
I believe that by His Holy Spirit He will enable me to consecrate my all to Him.

DID YOU MOVE?

A very familiar sight these spring days on most streets and highways is the moving van. Each year many changes are made. It takes many weeks to become adjusted to the new surroundings. We go to see our friends and find they have moved. Letters too are returned marked "Moved—left no address." Many of the changes have been made to better living conditions—healthier localities, more room or less room as needed, more light and sunshine, or to be nearer schools, church, trains, and trollies.

Josephine Pollard tells of a man that moved, and how much happier he grew each day. I am very sure his family and friends were all happy too, for the happiness and contentment of one in a family influences the entire family.

If you know any women in your society who are not seeing the blessings around them in the every day experiences, insist that they move from Grumble Corner to Thanksgiving Street. The frown will soon turn to a smile.

When you live on Thanksgiving Street you find many reasons each day to say "Thank you" to your Heavenly Father for His mercies and blessings.

Use the methods of a successful real estate man. Go to the ones who need a change, point out the many advantages of the new location, keep at them until they are convinced that Grumble Corner is not the place for them to live, is not a healthy place; they can not get the joy and sunshine into their hearts while they live on Grumble Street. As we read the story may it help us each one.

"I knew a man, and his name was Horner,
Who used to live on Grumble Corner:
Grumble Corner in Cross-Patch Town,
And he was never seen without a frown.
He grumbled at this; and he grumbled at that;
He growled at the dog; he growled at the cat;
He grumbled at morning; he grumbled at night;
And to grumble and growl was his chief delight.
He grumbled so much at his wife that she
Began to grumble as well as he;
And all the children, wherever they went,
Reflected their parents discontent.
If the sky was dark and betokened rain,
Then Mr. Horner was sure to complain;
And if there was never a cloud about

He'd grumble because of a threatened drought.
His meals were never to suit his taste;
He grumbled at having to eat in haste;
The bread was poor, or the meat was tough,
Or else he hadn't had half enough,
No matter how hard his wife might try
To please her husband, with scornful eye
He'd look around and then, with a scowl,
At something or other begin to growl.
One day, as I loitered along the street,
My old acquaintance I chanced to meet,
Whose face was without the look of care
And the ugly frown that it used to wear.
"I may be mistaken perhaps," I said,
As after saluting, I turned my head;
"But it is, and it isn't, the Mr. Horner
Who lived for so long on Grumble Corner!"
I met him next day; and I met him again,
In melting weather in pouring rain,
When stocks were up, and when stocks were down;
But a smile somehow had replaced the frown.
It puzzled me much; and so, one day,
I seized his hand in a friendly way,
And said: "Mr. Horner, I'd like to know
What can have happened to change you so?
He laughed a laugh that was good to hear,
For it told of a conscience calm and clear;
And he said, with none of the old-time drawl:
"Why, I've changed my residence, that is all!"
"Changed your residence?" "Yes," said Horner,
"It wasn't healthy on Grumble Corner,
An so I moved; 'twas a change complete
And you'll find me now on Thanksgiving Street!"
Now, every day as I move along
The streets so filled with the busy throng,
I watch each face, and can always tell,
Where men and women and children dwell;
And many a discontented mourner
Is spending his days on Grumble Corner,
Sour and sad, whom I long to entreat
To take a house on Thanksgiving Street.

PRESBYTERIALS

If the Thank-Offering Bearer to represent your presbyterial in the service Saturday night June 25, 1927 at Pittsburg, Kansas has not been chosen, please choose her at once. Notify her that she has been assigned the part and send name to your secretary 905 Publication Building, 209 Ninth St., Pittsburgh, Pa. before May 20th.

THE MONTHLY PROGRAM

The Thank-Offering Secretary of each society should plan something interesting and attractive for each meeting of the society. It is much better to keep the subject before the women throughout the year rather than a few weeks previous in the Ingathering in the fall. The following will be helpful material for your program.

The Home Council—The Thank-Offering Box
A Thank-Offering Service in Assiut
Egyptian Givers
Why I Give A Thank-Offering
The First Thank-Offering at Ezel
What Is A Thank-Offering?
Mrs. Morgan's Quarter
History of the Thank-Offering
A Daughter of Tyre
Life Membership Fund
Thank-Offering Questions for Monthly Program (10 in set)
Why Three Hindu Girls Give Thank-Offerings
The Evolution of the Jug Habit
Duties of a Thank-Offering Secretary
Lost Thank-Offering Boxes
At Life's Daily Crossing
Why Give a Thank-Offering
Our Thank-Offering
Gratitude
Prayer Our Best Preparation

We extend to Mrs. Joseph Heagan, Editor of the Junior Missionary Magazine, the sympathies of the women of the entire church.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

Young Women's Department.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

OUR YEAR THOUGHT:—"GOD DOES NOT REQUIRE US TO BE SPECTACULAR IN SERVICE; HE ASKS US TO BE FAITHFUL."

YOUNG WOMEN'S SPECIAL WORK FOR 1926—1927

Support of Girl's Boarding School, Pasrur, India, $4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jubilee Hospital, Henderson, North Carolina, Miss Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; (new) Miss Mary Cole, Wadi Halfa, Sudan, $800 each or $1,600. Total Askings, $8,630 or $300 more than received in 1925—1926.

THE BANNER CONTEST

Did any presbyterial win it? It will be announced at the Pittsburg Convention. Start at the first of the year to make your society perfect. The reason societies so often disappoint their members is that a habit called, "putting off to more convenient season" has crept into many of the missionary societies as it has into individual lives. Every school exults in its victories on the "gridiron," the "diamond" and the "track." Should not every presbyterial have a righteous pride in the worthwhile accomplishment of its societies? Let's get some sporting spirit!

PROGRAMS AGAIN!

May we ask again that every W. M. S. and every Y. W. M. S. and Circle honor us with a copy of the yearly program.

A mid-west presbyterial wishes to have an exhibit of programs at the spring meeting of the presbyterial. Why not gather up such an exhibit from your societies, then send it on for general use. Every society needs to know your viewpoint and you need to know how others do.

NEW YOUNG WOMENS' SOCIETIES

Promises of new societies soon to be full fledged and "shoved out of the nest" to begin active service are being reported. In the meantime, some are taking their first "flights." In Monongahela, the 4th Pittsburgh Queen Esther Circle with 15 members, Miss Josephine Fulton, 5445 Rosetta St., president. Beaver Valley "Anna Y. Thompson" Y. W. M. S. at Rochester church. Mrs. Irwin Hutcheson, Mecklein Ave., is president. The mid-west comes forward with two societies,—both in Des Moines Presbyterial—Indianola Jongewaard Circle, 12 members, Gula Weir, president; and Albia "Ella Barnes" Circle, 12 members, with Bernice Peterson as president.

To hear of new societies is always refreshing. Even if the society reports itself as merged with another organization that speaks of a continued missionary life, but it is disheartening to hear of disbandings.

Do not fail to see that your new society has its name in print. If the facts have not been sent in yet, sit down now, write them down and post.

YOUNG WOMEN'S SPECIAL FUND

It is too late now to forward your special for 1926-27. It is *not* too late to begin to plan to have your share in next year's treasury and report. "Do it now" is a good motto for you if you are inclined to be slow in performing your duty.

IF WE FIND IT

And every one is seeking it! What can it be that is so desirable? Nothing more or less than *happiness*. Go where you will, meet with whom you may, the quest is one,—happiness. Some seem to find satisfaction in possessions, others in mere labor, still others in play and many in travel.

Now, the test may come after a short period of years or perhaps a lifetime. Ask any one of these aspirants for happiness if she is truly happy. There is not one but would give on deliberate though a qualified answer. Why? Because God means that the human being be more than a money chest or an automaton or one that dabbles in the brook or a bird of passage. There is a definite work for God's creatures to engage in together with their daily pursuits or as a special calling. He expects unselfish service of every one. He exalts the spirit of altruism. The Lord himself came "not to be ministered unto but to minister" and to give his life a ransom for many." He is the sum total of happiness. "Happy is that people whose God is the Lord."

There are those who say that they *deserve* all they get that this world has to offer. Anything that comes to them they got by their own wits or effort; *it is theirs,* and therefore they should have happiness as a reward for their diligence. They fail to note that "man brought nothing into the world." The human being is entirely dependent on God. If God gives the material to work with to make man happy, would not one be extremely foolish to expect Him to do the work, and reward man with happiness into the bargain?

Irving Batcheller makes a character in one of his books say: " 'S a reel splendid world. God's fixed it up so everybody can have a good time if they'll only have it. Once I heard of a poor man ' at hed a bushel o' corn give tew him. He looked up kind o' sad an' ast if somebody wouldn't please shell it. Then they tuk it away. God gives us happiness in the *ear,* but He ain't goin' to *shell* it for us."

Happiness is ours then if we fill the place in life God intends for us to fill. In any other place we will be misfits—uncomfortable. Every child of His is to work for His Kingdom. Our "chief end is to glorify God." Another sentence follows, —"and *enjoy* Him forever"—happiness.

Practical questions for us each one are,—Am I fitting in to God's plan for me? Am I concerned about His Kingdom? Am I content to be one of *His "peculiar people" abstaining "from the very appearance of evil?"* Do I delight in fellowship with His people? Is it my custom to be in His House regularly? Do I have anxious thought for the indifferent or cold Christian and the one wholly lost? Do I do with "my might whatsoever my hands find to do? Do I have gladness in service for my Master?

....*"God gives us happiness in the ear, but he isn't going to shell it for us."*

HOME MISSIONS IN THE CITY

A former pastor said of a family who moved into our neighborhood in the late fall, "It is made of the right kind of stuff." The members of it are proving quite a help to the work here.

Mr. Phillip Laurie of Whitworth College has been preaching for us each Sabbath evening during the winter. The attendance has been encouraging. The Whitworth Gospel Team and Glee Club have given us valuable assistance for which we are very glad. We expect them again on the evening of Easter Sabbath.

The Kindergarten was continued for the greater part of the winter for three days each week. We met in the church basement. It is temporarily closed at present that the basement may be cleaned and calcimined. We are trying to take the "cellar" look from the room.

A little Italian woman came to my door one morning and asked if she might send her little boy to the kindergarten. I told her we would be glad to have the child. I invited her to come to church and Sabbath School and bring the little boy. So far she hasn't come but she may after a time. The Italians in this neighborhood are Catholics and most of them ardent ones.

We have had a rather damp winter; snow and rain have been of frequent occurence although the temperature has at no time been extremely cold. Wind and rain do not make ideal calling days.

At the present time we have a sufficient number of Sabbath School teachers, and they are of the right type, too. In this we praise God for answered prayer. The attendance last Sabbath was above the ninety-five mark; the coming Sabbath we hope to go above one hundred. When we have special programs there is usually a full house. Oh, if the parents were only as enthusiastic as the children! Well we are praying and hoping that they may be sometime.

During the winter five new members were added to the church. We have also succeeded in having a regular midweek prayer meeting since the middle of January. In the Women's Circle we have been studying Moslem Women. Beside the regular meetings we have given two "food sales" and a "silver tea."

Your "Special" worker in the far west.

MISS LAURA SAWHILL
Spokane, Wash.

Methods

Do you give current events a prominent place in your monthly program? Some societies make a special feature of this so keep the members wide awake as to the latest news from the mission fields. This is a very fine way of stimulating interest. The 6th Pittsburgh, W. M. S. gives space at each monthly meeting for such news. A certain person is responsible for carrying out this part of the program and the name is printed in the year book. Mrs. J. D. Sands, 5542 Hampton, Pittsburgh, will no doubt be glad to give you fuller information.

The Oakdale, Pa. W. M. S. has also turned in its year book. It contains among other features, a frontispiece quotation worthy of thought: "How shall you pay your debt to Christ? By passing on the gift to others." One subject used was "Literature in Missions." Is there a vital connection between these two factors? If you wish to know the plan for the development of this program, write Mrs. W. R. McMunn, Hastings Ave, Oakdale.

The eastern section of the church is responding to the "program shower" to be placed in the Board rooms, 904 Publication Building, Pittsburgh. Oneonta, N. Y. sent its yearly folder. An item to pass on is the roll call for each month to be answered by a fact from the *preceding* month's program. Necessary to be present every meeting you see! Mrs. Robert Hall, 62 Center St., Oneonta, can tell you how the plan works.

From Morning Sun, Iowa, another program has come. You have probably heard it discussed whether for a book study one person should carry the whole study through, either alone or with helpers or whether it is better to have a separate leader for each chapter. Ask Miss Ella Caldwell of Morning Sun to tell you why the one-person plan has been adopted and how it is working out.

THE BIG SISTER MOVEMENT

College freshmen girls are quite conversant with this movement, their upper class sisters having been the means of making those first days, filled with such strange newness and homesickness, really livable. Indeed, it may be that some girls filled out a four year course because of the care given in the first weeks by Big Sisters.

If a movement such as this is good

in college, why not in the church? Des Moines Presbyterial has adopted the plan. Each congregation with "prospects" for the teen-age circle is asked to endeavor to gather these girls into a society. The Y. W. M. S. or W. M. S. is asked to sponsor the organization. Different plans are being tried. It might be a dinner followed by a missionary program which would appeal to the girls, then the matter of an organization would be put up squarely to the girls. Or, it might be an invitation to the spring rally, each girl to be a guest of an older friend at dinner. The plan that would suit your community might be still different. Miss Helen Lackey, Carlisle, Ia., R. F. D. No. 2, says the different congregations are using the plan in some degree. Already two societies have been reported and others are in prospect. Why not try the Big Sister plan in your presbyterial? Miss Lackey might be able to give you other plans they have tried.

NEWS

In February at our regular meeting we held a hospital shower and I am pleased to report the following articles sent to Jubilee Hospital, Henderson, N. C.

25	Turkish towels
17	huck towels
1	sheet
4	tray covers
4	dozen napkins
16	wash clothes
23	scarfs
16	pillow cases

From the First McKeesport Y. W. M. S.—Reported by Elizabeth S. Peterson.

Life Members

SENIOR LIFE MEMBERS

737. Miss Sarah Meloy, Washington, Pa. By her aunts, Miss Marsh Meloy of Second Washington W. M. S. of the First Division, and Miss Ada Meloy of the W. M. S. of the Second Division.

SENIOR LIFE MEMBERS

$25.00 Each

Beginning March 1, 1927

Ending April 1, 1927

5. Mrs. Evaline Pence (In Memoriam) By her sister, Mrs. Mary L. Fogt, Sidney, Ohio.
6. Mrs. Elizabeth W. Miller, Brooklyn, N. Y. By her husband.
7. Mrs. F. A. Collins, Plain City, Ohio. By friends.
8. Mrs. Nellie Lee Gaston, Seaman, Ohio. By her parents, Mr. and Mrs. J. W. Harsha.
9. Mary Ruth Huston, Darlington, Pa. By Alice Duff.
10. Mrs. Margaret I. Wallace, Kirkwood, Ill.
11. Beulah Huey, Hanna City, Ill.
12. Mrs. Mary E. Graham, (In Memoriam). By her daughter, Mrs. Bessie Graham Morrow, Bellevue, Pa.

CORRECTION

310. Mrs. George Riley, West Carson St., Pittsburgh, Pa. Made a life member by the Mizpa Bible Class.
572. Ida M. Gailey, Taxilla Hospital, India. By Miss Anna King.
574. Mrs. W. B. Dodds, Adamsville, Pa. (In Memoriam). By her children.

REMEMBER THE MAGAZINE SHOWER AT THE ANNUAL CONVENTION IN PITTSBURG, KANSAS. LET EVERY LITERATURE SECRETARY SEND SOME NEW SUBSCRIPTIONS BY THE PRESBYTERIAL DELEGATE.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

A letter from Dr. Pollock says, "We have a cosmopolitan group in our private rooms at present,—one American, one German, one Italian, one Indian, one Arab and one Abyssinian,—six different nationalities in six different rooms. The wards are not just as full as usual and I am afraid we are not sorry, because of our depleted nursing staff. We have eighteen in the surgical ward, twelve in the men's medical, two in the children's and five in the women's medical, which, with six private patients, makes a total of forty-three, quite enough for Mrs. Pollock to take care of."

We have been getting cables from Dr. Pollock right along concerning the health of Miss Ewing, Miss Beatty and, later Mrs. Pollock. Miss Ewing, we are glad to report, is very much better and recent letters say that the crisis is now past and that although she is very weak they confidently expect a normal recovery. You will remember that Mrs. Pollock was taking care of Miss Ewing at night, she being a very capable graduate nurse. For eighteen nights from 7 p. m. until 8 a. m., she watched over Miss Ewing and then contracted the same disease herself. A short time previous to Mrs. Pollock's illness Miss Beatty, also, contracted the disease, so that all three of the nurses, our two nurses and the Superintendent's wife, were down with the same trouble. I quote from Dr. Pollock's recent letter, "We cannot understand where Miss Beatty was exposed to infection. It certainly was not from Miss Ewing, as Mrs. Pollock had entire care of her by night and Mrs. Bevin nursed Miss Ewing by day. The last named good friend cannot be had now, for she herself is sick in bed. Miss White, Miss Davidson and Mrs. Russell help all they can. Miss White has taken over the wards under my direction, Mrs. Russell the kitchen and Miss Davidson stays with Miss Beatty by day. All giving of hypodermics, etc., I do myself. An English girl who is visiting at the British Legation and has had some Red Cross nursing experience has just phoned that she would gladly come to help out. It is hard to understand why God has allowed us to be thus stricken. We know He has a purpose in it all and are sure that He will give His blessing. We know a volume of prayer will be going up for Miss Ewing, Miss Beatty, and Mrs. Pollock. Were it not for that assurance we could not carry the responsibility. Pray hard for us all. We have some desperately ill cases in the medical ward. One with pneumonia is just hovering between life and death. Another with a raving delirium of fever we have had to keep tied in bed. This morning we had two operations and day before yesterday we had an emergency operation for strangulated hernia. Continue to pray for us."

You will be glad to know that Dr. and Mrs. Finley, of Assiut, Egypt, accompanied by a trained nurse, have been loaned by Egypt to Addis Ababa, and we hope will have reached the George Memorial Hospital before this Magazine reaches you.

You will regret to learn that Rev. Thomas A. Lambie, M. D., has resigned and the Foreign Board has accepted his resignation. He is not leaving work in Abyssinia, although he will have no further connection with the United Presbyterian Church. He goes out as Field Director of the Abyssinian Frontiers Mission, in fellowship with the World-Wide Evangelization Crusade. Dr. Lambie has performed a great work for the United Presbyterian Church, and especially for the Women's General

Missionary Society in the erection and operation of the George Memorial Hospital. We will part with him officially with great regret and many prayers that he in all his efforts may be accompanied by the power of the Holy Spirit. Eternity only will reveal the result of his labors in Abyssinia.

Miss Madeline Wilson who went to the Girls' Boarding School, Khartum North, not quite three years ago was obliged to return, owing to the very serious illness of her Mother. A statement of the condition of affairs was sent to the Board and a request that the Board cable for her. A reply to our cable was received from Mr. Caldwell of Egypt stating that she had sailed for America on the *Lapland* on April fourth. This leaves the work in the school very much crippled. Neither Miss Denny nor Miss MacKenzie expect to return. Miss Herron and Miss McKnight are both coming home on furlough and now Miss Wilson leaves. Pray that the Lord will send workers into His harvest field and that those whom He has chosen may go to fill these vacancies.

Reports from the Tanta Girls' Boarding School, Egypt, are very encouraging. Quite a number of new pupils have been received. Some of those who had attended in the old building dropped out on account of the distance from the city. The health of all the workers in the school is excellent. We have ordered the kindergarten equipment from the American Seating Company and it is now on the way. Miss Williamson, an experienced kindergartner of Pittsburgh, Pa., has been appointed by the Association to take charge of the kindergarten in the Mary Clokey Porter School next year, for which we are very thankful. The Juniors who contribute the money for the establishment of the kindergarten in this school may now feel happy that the building is erected and the equipment arranged for and a special kindergartener in charge. It is beautiful to remember what the children in America are doing for the children across the sea.

Readers of the Magazine are aware that for some time past our Mission in India has been desiring a new location for the Sialkot Memorial Hospital and a committee on site has been hard at work for two or three years. There has been a slight hesitancy on the part of the Board as to the necessity for the change. We knew the city was crowding around the location and that the buildings were not as modern as we would like to have them at this late date. This last winter the floods have been terrific. Servants' houses have been washed down and walls injured so badly that they had to be rebuilt and there were quite a number of inches of water on the first floor of the hospital and the Elizabeth Gordon Home across the street.

Meanwhile a suitable location was found, containing about eight or nine acres, a short distance out of the city. These floods and consequent expenses convinced the Board that the Lord was calling us to leave our present location and, as you know from the April Magazine, we instructed the Mission to buy the property at a cost of $23,000.00.

A recent letter from Dr. Maria White, giving some of her experiences while in that hospital, of which she was the founder and the builder, has convinced us that the action taken was exactly right. I quote from the letter as follows, "In my thirty years in Sialkot I never saw the summer pass without one (flood). Such as occurred this year were of periodical occurrence. My first experience was in 1889, the year after the Memorial Hospital was built. I had retired on a hot August night. Only two rooms were built on the second floor as my residence, the remainder of the veranda was uncovered. I woke up after midnight

with water pouring through the roof on my bed. Calling the watchman and wrapping myself in a waterproof, I went down the stairs and stepped off into water to my armpits. He brought down my bedding and some dry clothing from my wardrobe. Before they were ready to come down I had found a heavy board and pushed or floated it over to a pile of bricks which had been heaped between the stairs and my door. I rested one end on the bricks and one on the step where I was standing and thus he was able to bring me bedding and clothing without giving them a dip into the stream. The next morning Mr. Lytle was there to take me out, but I had twenty-six women in the hospital, including nurses. I told him I would not go unless my women, too, could be taken out. This he could not do, but came back later with a ladder long enough to reach from his trap to my veranda. He had brought Miss McCahon with him, hoping to persuade me, but I still stood firm; I would not leave my women and save myself. The day before I had performed two major operations. The water kept high, the rain poured from the heavens for ten days and I was unable to cross to the hospital to see the patients. All of my patients were lying under waterproof sheets, and the two who had been operated on had umbrellas over their heads. The three nurses were sheltering themselves with blankets, as the water poured through every roof. Houses were falling on all sides, many were killed and others rendered homeless. I could only talk across the flood to my nurses, but God was good and both patients made a good recovery. Everything, both dispensary and personal, was packed in the two rooms under the second story. Clothed with raincoat and umbrella I wandered from room to room, out to the front veranda and slept under waterproof and umbrella. The roof over the second story was so badly damaged that it had to be taken down and rebuilt. Ever since, now thirty-seven years, it has poured every year, except during and following the war, when the prolonged drought came. It always has and is certain to continue, but there are moderate floods. Floods such as the one described and the one that occurred this year come only periodically."

After reading the foregoing I am sure you will agree with the Mission and the Board that a change of location was absolutely necessary, and you will be surprised at God's gracious loving kindness and tender mercy when you read that for thirty-seven years Dr. White and her assistants went through such experiences periodically, and a flood of some kind every year. One does not need to argue that a hospital flooded every year is too damp and unsanitary a place in which to house sick people, therefore we feel that we are following the guidance of the Master in selecting a new site, which, as before stated, has been reported to us as "high and dry" during all the recent floods.

The new ward of twelve beds for the Good Samaritan Hospital in Jhelum is almost near completion. The five thousand rupees have been granted by the Government. Letters of thanks have been written to the Deputy Commissioner and the Rajah who have rendered us such valiant services in this direction, the one by giving us the piece of property and the other by his influence with the Government and others in securing the grant of five thousand rupees. Dr. Simpson and her associates are to be congratulated on this valuable and much needed addition to the plant of the Good Samaritan Hospital. Efforts are now being made to secure a piece of ground across a narrow street from the hospital, so that an archway may be built over and the name of the hospital painted thereon and used as an entrance.

A letter from Dr. Faith Reed reports that she expected to arrive in Bombay on the eleventh of April, where a glad welcome awaits her.

We are receiving very few applications this year. You know we never ask anyone to be a foreign missionary. We pray that the Lord will call those whom He has chosen and after they write to us the matter is carefully gone into. Eleven of our missionaries are returning from India on furlough this year, six from Egypt, three from the Sudan and three from Abyssinia. Pray that the Lord will thrust labbrers out into His harvest field.

Pray for all those who are journeying to the homeland that they may reach their destinations safe and well.

Pray that Dr. and Mrs. Finley and the nurse accompanying them may have a safe voyage to the George Memorial Hospital, where a large work awaits them.

Pray that all our beloved people in Addis Ababa may be speedily restored to health, Mrs. Pollock, Miss Beatty, Miss Ewing, the children of Mr. and Mrs. Russell, Mrs. Bevin, the wife of the Secretary of the British and Foreign Bible Society, who gave us such valuable service during our need in the hospital, and that no patient may ever leave the hospital without having heard the story of the Great Physician.

Pray that the Lord will send those whom He has called out to service in these four fields for which He has made us responsible.

The applications are coming in for Mrs. Samuel's services while here. It has been thought best not to make any engagements west of Chicago until after the Convention. In writing, please give a definite date, do not say, "We would like to have Mrs. Samuel for a week or a few days," but state when and where you would like her to be.

Pray that Mrs. Samuel may be accompanied by the power of the Holy Spirit everywhere, and that all who hear her may be strengthened spiritually so that they shall be able to render more consecrated service to the Master.

Pray that the Boards may be given great wisdom as they prayerfully deliberate over the estimates that have already been received, so that when estimates are not granted the Missions may know that the refusal was not made for lack of interest and a desire to be helpful, but because the Board did not dare to grant any request not justified by its present financial condition.

Pray that all the arrangements for our coming National Convention in Pittsburg, Kansas may be of such character that God's name shall be glorified and His Kingdom advanced.

Pray for the comfort of the Holy Spirit in the home of our beloved Junior Magazine Editor, Mrs. Joseph M. Heagen, who was called to part with her beloved husband on the twenty-third of March. Suddenly called from service to reward his joy is unspeakable but for his widow and only son it is a great sorrow. Pray that all the promises to the widow and the fatherless may be theirs in great fullness.

Many of our Missionaries
and
Many of our Readers
have found new life and vigor at
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NEW WILMINGTON, PA.
Elizabeth McLaughry, M. D., Director
Anna B. Watson, M. D., Associate

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Mrs. Joseph M. Heagan, Editor
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Freedmen's Missions.

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg Pa.

While our educational work is important, and each station reports progress, I am glad to say the Evangelistic side of the work is not neglected.

During a season of meetings at Henderson, N. C. which were held in our church there, 20 accepted Christ, 10 of whom united with our church and there is a prospect of others coming in. In a series of meetings at Prairie, Alabama, there were more than twenty confessions; eleven children and eleven adults joined our church.

On the fourth Sabbath of April they will ordain some elders and they have every reason to hope for a real live working church. They are securing good material and willing workers at that mission. It was decided by the congregation that a new piano was one of the needs so instead of appealing to the Board, they decided to purchase one at a cost of $400, every cent of which was paid. In addition to this, they have painted the inside of the church building and have installed a Pilot Acetylene Generator for lighting purposes. Of course all this means *sacrifice* on the part of teachers friends and members of the congregation because there is no wealth among them and there is *much poverty.*

At Camden $500 was the amount raised when the Annual Rally was completed and all congregational assessments have been paid. A series of Evangelistic meetings was held here, too, but on account of very bad, cold rainy weather they were not so successful as had been hoped.

Some interesting cases and operations have been treated in Jubilee Hospital during the month. One, a woman who was hit by an automobile was in bad condition when brought to the hospital. The doctors were able to relieve her for a little while but were unable to save her life. Two Caesarean operations on young mothers were performed as a last resort. One is doing well and will soon return to her home, but the other one was unsuccessful.

Schools, at all the stations, are overcrowded, and this in face of great poverty on account of the low price of cotton. One mother who was asked how, in her position it was possible to keep some of her children in school, replied "Why, the ones at home do without everything that is not absolutely necessary."

A letter received from Mrs. Tillie Johnston, who gave free service for a number of years as Superintendent of the Robinson Memorial Hospital gives an encouraging account of the better feeling which now exists between the white and colored people of Camden and Millers Ferry. "It was so noticeable, the respect the southern white men had for the teachers—the 'Mr. and Mrs.' used instead of calling our names—not as I remember on one occasion when Rev. Smith of Camden was introduced as 'This is Smith and a more honest nigger you never met.'

I was much cheered by the spirit shown by all the workers at Millers Ferry. The neatness everywhere; the anxiety to help the community—in short the wholeheartedness manifested by old as well as new teachers. Of course the hospital was of special interest.

A doctor who lives in Camden charges $10 for mileage in addition to his charge for medicine and services, so that our nurses have reduced many doctor bills by their ability to render "first aid." Nothing we have done, has won more friends among both colored and white, than our hospital with its trained nurses.

I noticed quite a number of books

had been sent to start a library, about which I had written before. I hope this will continue as the need for good books is very great. Our young people in the Black Belt have absolutely no books in their homes except their text books. In many cases not even a Bible. I have written a long letter, but I felt as if I must "say so" and let you know we realize you are doing a great work among the humble of the land. May God bless you all and make your hearts rejoice over the gathering of the sheaves"—Signed Tillie E. Johnson.

As we near the close of the last year we shall have work at Bluestone, Mr. Bouldin writes, "We are sorry this is our last year to enjoy the privileges you folks give us. We will never forget your kindnesses nor your friendship."

Word has just been received from Canton Bend that twenty made profession of their faith and eleven were baptized into our church there. Dr. C. H. Johnson was there and conducted the Evangelistic meetings.

A pathetic plea for help comes from Canton Bend. There is a young girl there, sixteen years of age who is a member of our church. When she was small she had the misfortune to lose one of her legs—amputated just below the knee. She uses crutches now but the Doctors say since she is grown, she can have an artificial leg fitted. She has no father and her mother is not in a position to get one for her. She has been trying to get the money to pay for the leg and has now about $15 of the $150 required."

It seems to me that any society or individual looking for a good way to help one of Christ's little ones, could find no better or more worthy investment.

"Who gives himself with his alms, feeds three
Himself, his hungry neighbor and Me."

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

"The Frenchburg Reporter" has made its first appearance. This little paper is the only publication in Menefee County, Kentucky, and is published by the faculty and students of Frenchburg school.

Its purpose is to give employment to "self help" students and to keep the women of the church informed of the work in general in our two stations, Frenchburg and Ezel. Rev. H. Ray Shear and Rev. Howard M. Brittain are the editors. For fifty cents a year you will receive this paper monthly during the school term of nine months. The above named gentlemen will be glad to receive your subscriptions.

The new Frenchburg church, being erected from Life Directorship Funds, will be dedicated Sabbath, May the fifteenth. The dedicatory sermon will be preached by Rev. W. J. Giffin of Cleveland, Ohio, who was pastor of this congregation, and general superintendent of the work, for five years. Mr. Giffin will also give the commencement address on the following Thursday.

Ten windows in the new church, have each been taken by a friend or society, in memory of a loved one who has been called home. The church bell will be given by Beaver Valley Presbyterial in memory of Mrs. J. Howard Maxwell, who was a member of its executive, and also a member of the Women's Board.

The Men's Bible Class will furnish the pastors study, which is also the session room. Rev. Mr. Shear is teacher of this class of eighteen men.

Mr. Taylor Wigginton, Mr. John

Ponder and Mr. Clark were recently ordained as elders.

The closing exercises of the school at Ezel, will be held the week preceding that at Frenchburg. Mr. and Mrs. Brittain have both been victims of tonsilitis. During the time they were unable for duty, the teachers "carried on" and the work did not suffer. One of the teachers is purchasing a radio for the teachers home.

Oxford College for Women, Oxford, Ohio, has granted a scholarship for an Ezel student, for next year.

Miss Theresa Lippert, who has been giving half time to work in Stewart Memorial Church, San Francisco, California, has resigned to take care of her mother who is an invalid.

Miss Laura Sawhill, missionary in Fourth Church, Spokane, Washington, reports an accession of five new members at a recent communion.

Bible Readings

By Miss Ida B. Little

The answers to the last of the "Good Story Book" series appear here. A new list begins with this issue of the Magazine, ten questions a month.

31. 2 Kings 4
32. 2 Kings 5
33. 2 Kings 12.
34. Esther 3 to 8.
35. Jeremiah 32.
36. Jeremiah 36.
37. Ezekiel 37.
38. Daniel 4.
39. Daniel 6.
40. Jonah 3 and 4.
41. Book of Philemon.

1. What does God say about "covering sin?" Confessing sin?
2. Where is righteousness likened to "rags?"
3. Where said that God "covers with a robe of righteousness."
4. How did God clothe our first parents?
5. Where stated that "there is remission for sins?"
6. For whose sake did God curse the ground?
7. Where in Scripture is the tree of life first mentioned?
8. Where is the tree of life last mentioned?
9. Where is it said to be located?
10. Who will eat of the tree of life?

Temperance and Reform

MRS. HARRIET BOOBYER, Secretary, 1470 Alabama Ave., Dormont, Pittsburgh, Pa.

For the benefit of those wishing material for programs, the Secretary has a number of articles and clippings on the following subjects which she will be glad to loan for a period of ten days, after which they must be returned *promptly*.

1. Topics for Devotionals.
2. Prohibition, may be subdivided into "The Past," and "The Present."
3. Economic Results of Prohibition, may be subdivided into "Health," "Wealth," and "Happiness."
4. Prohibition Abroad, may be subdivided into "England," "Canada," "Other Lands."
5. Prohibition among Negroes.
6. The Menance of Mormonism.
7. Purifying the Press.
8. The Crime Wave.
9. Sabbath Observance.
10. Tobacco and the Cigarette.

Any four of the subjects, together with a devotional topic will make a sufficient program. Write to the above address, indicating the subjects upon which you wish material.

The Secretary will be glad to receive any clippings suitable for use in connection with these subjects.

Treasurer's Report for February and March

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Wk. Orphans' Home	Women's Asso. Wk. Home for Ag. People	Women's Asso. Wk. Columbia Hospital	Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
Allegheny	1437.00	1651.00	686.00	267.00	419.00	226.00	431.00	384.00	163.00	125.00				71.00	38.00	1115.00	23.00		7036.00
Argyle	97.00		259.00	9.00	9 00	5.00	2.00	16.00	5.00	5.70	3.00	3.00	3.00	8.00	5.00				429.70
Beaver Valley	279.00	133.00	15.00	10.00	15.00	37.00		50.00	14.00						17.00	378.51			948.51
Big Spring		130.00		7.00	7.00	1.00	1.00	5.00	1.00	1.00				1.00	1.00				155.00
Boston	175.00		5.00	7.00	3.00			10.00											200.00
Butler	129.00	192.00	178.00	144.00	99.00	80.00		20.00	91.00		13.00	4.00	3.00	25.00	16.00	15.00	13.00		1022.00
Caledonia	23.00	116.00	66.00	16.00	16.00	4.00		50.00	4.00		2.00	1.00	2.00	1.00	4.00				305.00
Chicago	25.00		15.00		9.00	10.00		5.00		2.00	5.00			6.00	4.00				81.00
Colorado	16.00	84.00	24.00	17.00	17.00	11.00		15.00	19.00					2.00	2.00				207.00
Concordia		27.50			5.00			7.50											40.00
Conemaugh	241.00	221.00	24.00	18.00	19.00	10.00	5.00	54.00	13.00	8.55	8.00	9.00	4.00	8.70	14.00				457.25
Detroit	218.00	15.00	145.00	72.00	57.00	34.00		35.00	35.00	9.90	18.00	30.00	20.00	5.00	14.00				707.90
Frankfort	250.00	51.00																	301.00
Hudson	83.00	194.00	52.00	30.00	37.00	6.00	10.00	6.00	17.00	5.00	10.00	15.00	7.00	8.00	7.00				487.00
Idaho	8.00	13.00	6.00	2.00	3.00	1.00	2.00	5.00	2.00		1.00			2.00					45.00
Kansas City	107.00	46.00	49.00	11.00	6.00	7.00	4.00	32.00	6.00		4.00	2.00	2.00	9.00	3.00				288.00
Kiskiminetas	77.00	47.00	37.00	10.00	65.00	20.00	7.00		10.00	2.00	1.00	5.00	1.00	4.00	2.00				288.00
Mansfield	29.00	64.00	33.00	17.00	15.00														158.00
Mercer		350.00																	350.00
Monmouth	22.00	263.00	15.00	3.00	5.00		35.00	15.00	3.00		1.00	2.00	1.00	4.00		7.00			376.00
Monongahela	966.00	2085.00	615.00	100.00	340.00	40.00		400.00	100.00	25.00				5.00	25.00				4701.00
New York			25.00							2.00									27.00
Oklahoma	4.00	150.00	2.00	6.00	10.00	13.00			17.00						6.00				208.00
Philadelphia	405.00	525.00	650.00	102.00	74.00	82.00	143.00	177.00	71.00	6.70				10.00	43.00	6.00	4.00		2298.70
Rock Island	5.00		26.00	3.00	3.00	4.00		14.00	2.00	2.00				2.00	3.00				64.00
Sidney (O. Northwestern)	60.00	225.00	34.00	16.00	16.00	5.00	2.00		5.00	2.00				3.00	3.00				371.00
Steubenville	96.00	273.25	121.00	35.00	35.00	25.00		65.00	35.00	9.70				5.50			12.50		712.95
Texas	5.00	25.00	7.00	6.00	6.00	6.00			6.00	4.00	2.00	3.00	2.00	6.00	3.00		2.00		83.00
Uncompaghre			20.00		6.00	6.00			6.00	1.00				6.00					45.00
Vermont			5.00																5.00
Westmoreland	15.00																		15.00
Xenia	165.00	330.00	64.00	48.00	65.00	17.00	4.00	64.00	41.00	7.00	40.00	1.00	1.00	6.00	9.00				862.00
Margaret Bell		52.50																	52.50
Cochranton Cong.		100.00																	100.00
4th Church, N. S. Pgh.		133.33																	133.33
1st Los Angeles		198.00																	198.00
New Wilmington Cong.		400.00																	400.00
Norris Square S. S.		200.00																	200.00
Rochester N Y Cong & S S		133.32																	133.32
Sparta Cong.		200.00																	200.00
Third Church, Pgh.		200.00																	200.00
Valencia Cong.		175.00																	175.00
Second Wash,, Ia.																150.00			150.00
Mr. & Mrs. Fred Todd	100.00																		100.00
Mrs. H. C. Campbell			175.00																175.00
Mrs. Gertrude Downs	100.00																		100.00

| | | |

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,

904 Publication Bldg., 9th St., Pittsburgh, Pa.

FOREIGN

Senior

A Straight Way Toward Tomorrow. 75c. in cloth, 50c. in paper. This book is written by Mary Schauffler Platt, the author of "The Child in the Midst." It is planned to initiate United Study Around the World through this book as it is to be translated into several languages.

It tends to show how the influence of Christianity are making toward a better world in the future. The chapter headings were given in the April Magazine. Ready.

How to Use "A Straight Way Toward Tomorrow, 15c. Ready.

Junior

"Please Stand By." It is written by Margaret Applegarth, the author of many attractive and popular children's books. The chapter headings for this were also in the April Magazine. 50c. each. Ready.

How to Use "Please Stand By." 15c. Ready.

HOME

Senior

We are not prepared to announce the adult Home Study book. It is not yet off the press and so we have not yet had opportunity to examine it. We hope to be ready for an announcement for the June Magazine.

Junior

"Better Americans" series. First, second and third books. 75c.

"The Upward Climb. The first book in a course on Negro Achievement. For Juniors over 9 years of age. Cloth only, 75c. Ready in May.

"Indian Playmates in Navajo Land. For Juniors between 6 and 9 years. Cloth only, 75c.

JUNIOR MATERIAL

Books:

- Musa, Son of Egypt 50c
- Friends of the Caravan Trail .....50c.
- Taro and Ume .....25c.
- Just Like You .....25c.
- Prayers for Little Children .....25c.

Pageants:

- Tara Finds the Door to Happiness ....25c.
- Black Tents .....25c.

Game:

- Across Africa With Livingstone .....60c.

Painting Books:

- Friendly Beasts .....60c.
- Other Children .....60c.

Maps:

- Picture Map of North America .....50c.

The above new supplies will be shown at the Convention in June. Come prepared to order for your society.

STANDARD SUPPLIES

Prayer Cycle .....10c.
President's Book .....15c.
Envelopes, per 100 .....25c.
Budget Cards, per 100 .....35c.

Why not wear a W. G. M. S. pin to the Convention in June? It is in sterling silver and blue enamel with the W. G. M. S. monogram. 50c. each.

MRS. MARY B. DUNLAP

The Womens Missionary Society of the United Presbyterian Church of Sterling Kansas, wishes to thank the Heavenly Father for the life of Mary B. Dunlap who was so full of faith, love and hope.

We bear testimony of her faith in Jesus Christ as her Saviour, and the Bible as the Eternal Word of God; to her love for His Church and His work; to her love for her friends and their welfare.

She fell asleep resting in the hope of awakening in "His likeness." "Blessed are the dead who die in the Lord."

We extend our sympathies to the children and grand children, especially to the daughter, who so tenderly cared for her in her declining years.

Mrs. Mattie Palton
Mrs. Maggie E. Duff
Mrs. Josephine G. Herron

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, 15 Rajpur Rd., Delhi, India

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Gujranwala
Miss Agnes Ballantyne, 1925 .....Sialkot City
Miss Roma Beatty, 1909 .....Badomali
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot City
Miss Theresa Brownlee, 1922 .....Badomali
Miss Lois Buchanan, 1910 .....Sangla Hill
Miss Marie E. Cash, R. N., 1926 .....Sialkot City
Miss Mary Evelyn Cathcart, 1925 .....Sialkot City
Miss Henrietta Cowden, 1905 .....Sialkot City
Miss Laurella Dickson, 1897 .....Pasrur
Miss Margaret Fehlman, 1918 .....Gurdaspur
Miss Bessie Fleming, 1918 .....Sargodha
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N., 1925 .....Pathankot
Miss Janette Howland, 1921 .....Lyallpur
Dr. Reba C. Hunsberger, 1921 .....Sialkot City
Miss Flora Jameson, 1903 .....Sangla Hill
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1921 .....Sialkot City
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary E. Logan, 1891 .....Jhelum
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Pathankot
Miss Sara Moore, 1917 .....Pathankot
Miss Esther Moyer, 1924 .....Lyallpur
Miss Jean B. Morrison, 1895 .....Abbottabad
Miss Margaret L. Murdoch, 1924 .....Sargodha
Miss Elizabeth McCahon, 1875 .....Sialkot City
Miss Rose A. McCullough, 1879 .....Gujranwala
Miss Janet E. Nesbit, 1925 .....Zafarwal
Miss Viola May Nourse, R. N., 1923, Sialkot City
Miss Edith A. Pratt, R. N., 1926 .....Sialkot City
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Lyallpur
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925, Sialkot City
Miss Lorena B. Taylor, 1922 .....Sangla Hill
Miss Vivian L. Trimble, 1921 .....Sheikhupura
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Ruth A. Warnock, 1913 .....Pasrur
Miss Josephine White, 1884 .....Rawalpindi
Dr. Maria White, 1886 .....Pasrur
Miss Carrie Worman, 1921 .....Campbellpur

NOW IN THIS COUNTRY

Miss Helen Artman, 1920 .....Pulaski, Pa.
Miss Hanna H. Beale, 1920 .....
.....3611 Greenview Ave., Chicago, Ill.
Miss Kathryn Beattie, 1920 ....Shannon City, Iowa
Miss Minnie Beatty, 1912 .....R. R. 4, Chicora, Pa.
Miss Vida J. Graham, 1922 .....
....186 Forest Park Road, Lexington, Ky.
Miss Florence Jones, R. N., 1920, 148 Whittier Hall, Columbia University, New York City, N. Y.
Miss Mary F. Lincoln, R. N., 1919, ...
.....1502 Penn Ave., Wichita, Kansas
Miss Mary R. Martin, 1890 .....
.....740 Hayes St., Gary, Indiana
Miss Lillian McConnell, 1902 ....Stuttgart, Arkansas
Miss Georgia Wengart, 1919, Blue Mound, Kansas
Miss Dora B. Whitely, 1911 .....
227 North Jefferson St., Canonsburg, Pa.
Miss Cynthia Wilson, 1875 .....
36 North Chester Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886 .....Pasadena, Calif.
Miss Gertrude Zink, 1919 .....
2022 Mountford St., N. S., Pittsburgh, Pa.

ON FURLOUGH IN IRELAND

Miss Eleanor W. Maconachie, 1909, The Manse,
.....Hollywood, County Down, Ireland

EGYPT

Miss Mildred Allison, 1926 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Ida Cabeen, 1909 .....Alexandria
Miss Jean S. Campbell, 1923 .....Luxor
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Cairo
Miss Lucia Dwight, 1919 .....Tanta
Mrs. Sara M. Eby, R. N., 1926 .....Cairo
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Minnehaha Finney, 1894 .....Tanta
Miss Davida Finney, 1914 .....Assiut
Miss Alta Grace French, 1925 .....Assiut
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Alexandria
Miss Alice Grimes, 1924 .....Cairo
Miss Rena Hogg, 1896 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Lois D. Kingan, 1926 .....Cairo
Miss Lucy Lightowler, 1921 .....Alexandria
Miss Dora Mason, 1918 .....Alexandria
Miss Helen J. Martin, 1914 .....Cairo
Miss E. Roxie Martin, 1901 .....Cairo
Miss Sara B. Meloy, 1923 .....Tanta
Miss Jeanette McCrory, 1916 .....Benha
Miss Carol McMillan, 1906 .....Tanta
Miss Lillian McClelland, 1923 .....Monsurah
Miss Evelyn McFarland, 1919 .....Cairo
Miss Helen Noordeweir, 1921 .....Beni Suef
Miss Frances M. Patton, 1922 .....Monsurah
Miss Venna R. Patterson, 1924 .....Cairo
Miss Estelle Robertson, 1922 .....Cairo
Miss Jane C. Smith, R. N., 1922 .....Cairo
Miss Margaret A. Smith, 1872 .....Cairo
Mrs. Rachel Tracy Selver, 1925 .....Fayoum
Miss Marie F. Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Elizabeth S. White, 1924 .....Zagazig
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther Wilson, 1919 .....Cairo
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura B. Wright, 1921 .....Fayoum

NOW IN THIS COUNTRY

Miss Ella M. Barnes, 1911 .....Buhl, Minn.
Dr. Carrie M. Buchanan, 1893 .....
.....1051 Elm Ave., Long Beach, Calif.
Miss Anna B. Criswell, 1905 .....Clarinda, Iowa
Miss Dora Giffen, 1920 .....New Concord, Ohio
Miss Alfretta Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Isabel Hosack, R. N., 1912 .....
.....186 East Market St., Mercer, Pa.
Miss Marion Paden, 1920, %Mrs. D. C. Wills, 13247 Euclid Ave., Suite 4, Cleveland, Ohio
Miss Edna B. Sherriff, 1920 R. R., Norwalk, Iowa

SUDAN

Miss Mary Cole, 1919 .....Wadi Halfa
Miss Una Cole, 1918 .....Wadi Halfa
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Mary Frances Herron, 1922, Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Margariete McClellan, 1926, Khartum North
Miss Mary Jane McKnight, 1922, Khartum North
Miss Aulora McIntyre, 1919 .....Khartum North
Miss Madeline E. Wilson, 1924 .....Khartum North

NOW IN THIS COUNTRY

Miss Luella Denny, 1922 .....
.....920 S. 12th St., Canon City, Colo.
Miss C. Blanche Soule, R. N., 1921 .....
6716 Cresheim Rd., Pelham, Philadelphia, Pa.
Miss Frances Turk, R. N., 1921, 823 E. Hutchison
....;Ave., Swissvale, P. O., Edgewood, Pa.

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gorei
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Isabel Blair, 1922 .....Sayo
Miss Florence Davidson, 1922 .....Addis Ababa
Miss Hazel Ewing, R. N., 1923 .....Addis Ababa
Miss Elizabeth McKibben, 1924 .....Sayo
Miss Florence D. White, 1923 .....Addis Ababa
Mrs. Ruth Lobaugh Walker, 1923 .....Gorei

OFFICERS OF UNITED PRESBYTERIAN WOMEN'S ASSOCIATION OF NORTH AMERICA

President: Mrs. H. C. Campbell, 340 S. Highland Ave., Pittsburgh, Pa.
First Vice President: Mrs. W. H. Vincent, 8635 California Ave., N. S., Pittsburgh, Pa.
Second Vice President: Mrs. John McElwain, 715 Beaver St., Sewickley, Pa.
Recording Secretary: Mrs. John A. Wilson, 1007 Trenton Ave., Wilkinsburg, Pa.
Corresponding Secretary: Mrs. R. L. Thompson, 7116 Brighton Road, Ben Avon, Pa.
Treasurer: Miss Sarah B. Henning, 1214 Le Claire Ave., Swissvale, Pa.

ORPHAN'S HOME

West Jefferson and Monterey Sts., North Side Pittsburgh, Pa.
President: Mrs. John McNaugher, 321 Lafayette Ave., N. S. Pittsburgh, Pa.
Vice Presidents: Mrs. J. B. Graves, 1477 Dormont Ave., Pittsburgh, Pa.; Mrs. A. A. MacLachlan, Bellevue, R. R. 7.
Corresponding Secretary: Miss Mary White, 1502 Boyle St., N. S. Pittsburgh, Pa.
Recording Secretary: Miss Clara J. Wilson, 150 N. Craig St., Pittsburgh, Pa.
Donation Secretary: Mrs. Annie E. Duff, 41 Maplewood, Ave., Crafton, Pa.

COLUMBIA HOSPITAL

Penn and West Sts., Wilkinsburg, Pa.
President: Mrs. George Sands, 218 N. Dithridge, St., Pittsburgh, Pa.
Vice Presidents: Mrs. A. M. Scott, 548 Jones Ave., Braddock, Pa. Miss Emma Mabon, 208 W. North Ave., N. S. Pittsburgh, Pa.
Recording Secretary: Mrs. Thomas Hannah, 338 Morewood Ave., Pittsburgh, Pa.
Corresponding Secretary: Mrs. Ira Gribben, 5611 Fair Oaks St., Pittsburgh, Pa.
Treasurer: Miss Sarah B. Henning, 1214 La Clair Ave., Swissvale, Pa.
Donation Secretary: Mrs. S. A. Taylor, 617 Whitney Ave., Wilkinsburg, Pa.

HOME FOR AGED PEOPLE

Penn and Trenton Avenues, Wilkinsburg, Pa.
President: Mrs. S. B. Donaldson, 603 Hill Ave, Wilkinsburg, Pa.
Corresponding Secretary: Mrs. W. K. Given, 338 Locust St., Edgewood, Pa.
Recording Secretary: Mrs. Elizabeth T. Miller, Alder Court, E. E., Pittsburgh, Pa.
Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissvale, Pa.
Donation Secretary: Mrs. A. P. Gillespie, 329 South Ave., Wilkinsburg, Pa.

HOME MISSIONS

INDIAN MISSIONS

Rev. W. A. Matthews .....Simnasho, Ore.
Rev. R. G. Smith .....Tama, Iowa
Rev. R. H. Barr .....Warmspring, Ore.

HOME MISSIONARIES

Mrs. Grazia Baulducci, (Italians).....
.....707 E. 37th St., Brooklyn, N. Y.
Mrs. A. Caliandro, (Italians) 1879 Boule-
.....vard East, West New York, N. J.
Miss Dora Cowden, (Aliens) .....
.....Southview Missions, Hickory, Pa.
Mrs. Maud Morrison, (Aliens) .....
.....Westland Mission, Hickory, Pa.
Miss Grace Welch, Aliens) .....Langloth, Pa.
Mrs. Mary Ciancio, (Italians) .....
.....Brushton District, Pittsburgh, Pa.
Miss Margaret Heazlett, ...
.....1302 State Ave., Coraoplis, Pa.
Miss Sara E. Loucks, 572 Penn. St., Gary, Ind.
Miss Ella Montgomery,....Route 4, Mansfield, Ohio
Miss Elizabeth McMillan, ...Boulder, Colo.
Miss Laura Sawhill,.....
.....E. 2324 Bonne Ave., Spokane, Wash.
Mrs. F. C. Metcalf, (Mutes) .....
.....531 E. Couch St., Portland, Ore.
Miss Theresa Lippert, ...
1300 McAlister St., San Francisco, Cal.
Miss Fay Taylor .....Bellingham, Wash.
Mrs. J. P. Tracey, 240 South Rexford Drive
.....Beverly Hills, Calif.
Miss Erma G. Allen, ...
.....122 S. Grevilla Ave., Inglewood, Cal.

WORKERS AMONG THE MOUNTAIN PEOPLE

Rev. and Mrs. H. Ray Shear, ...Frenchburg, Ky.
Prof. and Mrs. Merl McDowell, Frenchburg, Ky.
Prof. W. A. Tabb, ...Frenchburg, Ky.
Miss Esther Mitchell, M. D.....Frenchburg, Ky.
Miss Myra Lawton, R. N.....Frenchburg, Ky.
Miss Sarah Willson, ...Frenchburg, Ky.
Miss Mary P. Hoffman, ...Frenchburg, Ky.
Miss Helen R. Whitney,.....Frenchburg, Ky.
Miss Ruth Leet,.....Frenchburg, Ky
Miss Bernice McDowell.....Frenchburg, Ky
Miss Edna Sutton, ...Frenchburg Ky.
Miss Velma Oline, ...Frenchburg, Ky.
Miss Lucile Grath,.....Frenchburg, Ky.
Miss Thelma Porter, ...Frenchburg, Ky.
Miss Margaret Beveridge .....Frenchburg, Ky.
Miss May Beveridge .....Frenchburg, Ky.
Rev. and Mrs. Howard M. Brittain.....Ezel, Ky.
Miss Elizabeth Duff, ...Ezel, Ky.
Miss Ruth Bemis, ...Ezel, Ky.
Miss Helen Weede, ...Ezel, Ky.
Miss Gladys Gray, ...Ezel, Ky.
Miss Martha Wright, ...Ezel, Ky.
Miss Ruth Roberts .....Ezel, Ky.
Miss Esther Dill.....Ezel, Ky.

FREEDMEN'S MISSIONS

*Arlington, Ala.—Rev. R. P. Williams, Post Office address Annie Maine, Alabama. Shipping point, Arlington, Alabama.
*Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va. Mark "For Bluestone Mission."
*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. 1.
Chase City—Rev. F. W. Wilson, D. D., Chase City, Va.
Henderson—Rev. John A. Cotton, D. D., Henderson, Vance Co., North Carolina.
Knoxville—Rev. J. Kelly Giffen, D. D., Knoxville, Tennessee.
*Miller's Ferry—C. S. Simpson. Post office address Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry.
*Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Riceville, Tenn.—Mr. H. W. McKeldin.
*Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*—Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

WELCOME TO PITTSBURG

Written For The W. G. M. S.

By Mrs. M. O. Harshman
Pittsburg, Kansas

One June the twenty-fourth
There will be a meeting great,
Pittsburg is the City,
Kansas is the state.

The W. G. M. S. of the U. P. Church
Will meet in session grand,
At the corner of Fourth and Walnut,
It is the church's stand.

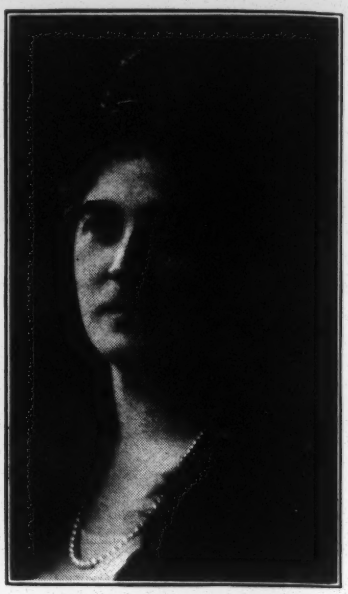
Four railroads lead into the town
And interurban lines,
In the way of transportation,
No better place you'll find.

Accommodations of the best,
In hotel or in home,
A cordial welcome will be given
To all the friends who come.

Attend the Womens General,
Enjoy the good she hands us,
The date is June the twenty-fourth,
The place is Pittsburg, Kansas.

First Vice President
MRS. J. H. HUTCHMAN
Pittsburg, Kansas

President
MISS LULU BUCHANAN
Monmouth, Ill.



Second Vice President
MRS. E. J. MORTON
Monmouth, Ill.

LOCAL COMMITTEE OF CONVENTION

Front Row left to right—Mrs. J. T. Stewart, Mrs. C. M. Gibson, Mrs. Ed. Nichols
Back Row Left to right—Mrs. J. H. Hutchman, Mrs. J. A. Gibson.